SPIRIT OF MISSIONS.

DOMESTIC DEPARTMENT.

JUNE, 1872.

LETTER FROM BISHOP PIERCE.

DURING the last three months I have visited Jacksonport, Laconia, Osceola, Helena and Pine Bluff.

Of my visits to Laconia and Osceola I feel that more than a passing mention should be made, for to me they were most interesting.

Laconia is a planting neighborhood on the Mississippi river, about ninety miles below Helena. In times before the war the people there abounded in wealth, and, though a great change has come over them, I believe the day is not distant when this little community will flourish again with much of its former glory. The society there, composed chiefly of Kentuckians, is as intelligent and refined as can be found in our larger cities. At present there are no regular religious services of any kind (save such as the freedmen have among themselves) held either at Laconia or, as I understand, in the whole county of Desha. The people, however, are anxious for religious services, and, were it not that they are divided in opinion, a flourishing congregation would spring up there at once. There are symptoms that they may be brought to unite on the common ground offered by the Church. Indeed, I trust I shall hear soon that they desire me to send them a Clergyman, whom they will comfortably support without Missionary aid. There are a few communicants of the Church there, and some of them zealous for the truth. Mrs. Blackburn, wife of Dr. Luke P. Blackburn, has been diligently training a class of colored youths and children, of which she brought fourteen forward for Holy Baptism on Sunday afternoon, the third in Lent; at which time I held a special Service for the freedmen, and preached to quite a large and seemingly deeply interested congregation of them. I believe a judicious Clergyman would do here a great work among them, and specially as he would have the hearty co-operation of the whites, who earnestly desire the training power of the Church to be brought to bear upon them. The religious influences under which they now are reminds me of what Bishop Kip, I think it was, said of religion in Italy, "It is a matter of sentiment, but not a guide of life." What they need is preaching and instruction, based on the Church Catechism, with its Creed, Ten Commandments, and LORD'S Prayer. My belief is that many circumstances are combining to open wide the hearts and minds of the colored people of the South to the instructions of the Church. Shall we give it to them? is the question. If we do not, Rome will, and that speedily.

I may add that the three ladies confirmed at Laconia were all heads of

families, and influential in social position. One of them brought a child, and another two children to Holy Baptism, besides receiving (the three) the same themselves.

My visit to Osceola was one of great interest also. Once before it was visited by Bishop Lay, and this, so far as I could learn, was the only time that the place had been visited by a Clergyman of our communion previous to my arrival. Here we were able, to my surprise, to have the full Service of the Church, in a proper manner; all the Canticles, even the Te Deum, were well chanted. The knowledge of the Church has been kept alive, and even extended, in this region, by the late Dr. Cooke and his family. They are thoroughly informed, enlightened and zealous Church people. And well they may be, for they are descendants of that noble defender of the faith, Dr. John Esten Cooke, of Kentucky. Judge Moore, who married a granddaughter of this earnest Christian layman, whose name is entwined in the history of the Church in this land, was among the candidates for Confirmation. Here reside two other unmarried grand-daughters and a grand-son of the same, with their widowed mother, wife of the late Dr. Cooke. Before the war they were in affluent circumstances; now they are comparatively reduced.

The field of Osceola is white for the harvest, and waits but the reaper's sickle. The handful of Churchmen are about to make an earnest effort to see what they can do towards the support of a Clergyman. So few are they, and so poor in this world's goods, that I can hardly expect them to raise a large sum. But to a young man without family they could now offer board and shelter, and sufficient for clothing and necessary expenses. But they must be aided, if aid be required, to supply them with the Services of the Church. As I write I turn to a long and well-written article on Dr. John Esten Cooke, in the July number of the *Church Review* for 1856. I wish Churchmen generally would read that article over again just now. Its first sentence strikes me with great force: "We have long been anxious to discharge a sacred duty which we owe to the Church and to the memory of one of her most devoted sons—the late John Esten Cooke, M. D." Does the Church not owe something to the *family* as well as to the memory of Dr. Cooke? Ought she not to aid them in their effort to secure for themselves and others the Services of that Church to which he devoted his life? I do not believe they will plead in vain for this boon. Let me add that Arkansas is good soil for the Church, when eleven days' Missionary work produces thirty baptisms and nine confirmations in a field scarcely broken by the furrow.

LETTER FROM BISHOP WHIPPLE.

To the Friends of Indian Missions:

The Indian Commission of our Board of Missions have very generously adopted our Indian Mission at the White Earth Chippewa Reservation. They have agreed to pay the salary of Rev. J. J. Enmegahbowh, and provide a white Missionary as early as they can do so.

They will need the generous aid of the Church, and unless they have it the work that they have undertaken will fail. I request that all who desire to aid our Indian Missions would send their gifts to the Treasurer.

Any gifts for the temporal benefit of the Indians—such as seed, implements of husbandry, and clothing—may be especially designated, and will be forwarded to the Indians to whom they are sent.

I cannot close my note without returning my deep and heartfelt thanks to all who have taken pity on this poor people. GOD alone knows how precious such Christian sympathy has been in the dark days of our Indian work.

Praying GOD to reward and bless all who have thus helped the poor and helpless, I am

Your friend and brother,

H. B. WHIPPLE.

FARIBAULT, *April 27th*, 1872.

MESSAGES FROM THE FIELD.

ARKANSAS.

NOTHING unusual has occurred in this Mission during the past three months. I did hope to report several baptisms at this time, but owing to various causes the administration of that Sacrament was postponed to Easter Monday, when I received four children into the Church.

We have had more Services than usual, owing to the Lenten Season.

We have a Service every Thursday night throughout the year. There was an excellent attendance on Ash-Wednesday, and during the Holy Week we had daily Service with good congregations, and on Good Friday it was a very pleasing sight to see devout members of various denominations uniting with us in the solemn Services of the Church. A Baptist admirer of the good ways of our Zion marched in procession with her school—some twenty boys and girls—to Grace Church, to observe that solemn day.

On Easter the sanctuary was beautifully ornamented with wreaths of evergreen and choice flowers of early spring. The church was entirely filled by an attentive congregation, many of whom, I hope, were seriously impressed with the solemnities of the occasion.

These Bible Christians are astonishingly ignorant of early Christian customs. One of our best physicians, an Elder in the Cumberland Presbyterian Society, gravely asked me if Easter did not take its rise from Queen Esther.

In the afternoon of Easter Day the children of the Sunday-school, some fifty in number, marched up to the chancel with uplifted banners, singing Easter songs, and presented me with five beautiful *bouquets*, the number of the classes; to these flowers were attached an Easter offering from each class, for Enmegahbowh, our good Indian brother, who wrote a most touching letter in reply to our little ones' offering.

Candidates for Confirmation are anxiously waiting for the Bishop's arrival.

CALIFORNIA.

In making my Quarterly Report, I have the pleasure of informing you that we are now, and for the past month have been, occupying our new church building. We are glad also to tell you that it is very comfortable and pleasant:—with the furniture, etc., it has cost about $5,000, of which only something like $1,400 remains to be paid. It has cost us great labor, and has been built under the greatest discouragements; but we are very happy in its possession. Owing to great pressure upon me, I am unable, at present, to send you any further statistics of my work, but will do so next quarter. I am completely prostrated with over-work, and leave to-day to spend a few days in the country.

DACOTA.

The past winter has been one of very great severity, and has interfered very much with my appointments. Some I could not fill myself, and others, when I had gone to them, not a soul could attend. I believe I have lost more appointments during the past winter, than for the whole time I have been in the Missouri Valley. And what has been my experience has been the experience of almost every one of our Missionaries. But little work could of necessity be done. Our Sunday-schools at Vermillion and Star Prairie were both closed before Christmas, and have not yet been reopened. One will probably be opened next Sunday. We had hoped for a visitation from our good Bishop early this spring, but it will be postponed to some time later in the season. I have some four persons awaiting Confirmation. This will give me great comfort, for it will be the first real, actual accession made to the Church in this place.

On Monday next I start, with Dr. Hoyt, upon a Missionary tour up the Sioux Valley. Our Deacon Ross, and Lay Reader Fowler, will have their hands strengthened, and feel themselves much encouraged, we hope, by this. They are isolated in their work, and do not have a great deal to cheer them up : but they are working faithfully.

During the past winter, I received a most valuable lot of clothing from the parish at Washington Heights, for which I must express my most grateful thanks. It was very timely, and has been the means of giving myself and family much comfort. We will long remember those dear children who worked so hard and faithfully to make up the box. May the good LORD abundantly reward them, both in this world and that which is to come.

The Dacota Southern Railroad has been begun, from Sioux City to Yankton. The spiles are all driven for the bridges, and work upon the road bed will begin in a short time. We hope for a vast immigration into the Territory during the present season.

KENTUCKY.

We have had Divine Service twice every Sunday and twice each week, during Lent, and in Holy Week every day except Saturday. Owing to the extreme weather the congregations have not been large, but good, and increasing.

We have had no Confirmations or Baptisms since last report, but will have a small class, I think, when the Bishop visits us again. Our Church is gradually gaining strength at this place, and will, I think, under the blessing of GOD, ultimately become one of the most important in the State.

MINNESOTA.

Without any very definite grounds, we are becoming more hopeful of the future of our parish. A small debt was removed by our Easter offerings. The offertory is slowly improving, though the support for the Missionary is still very inadequate. It would be hard to make an Eastern man comprehend the financial feebleness of many of our Western parishes. We live much in hope.

In the good providence of GOD I have been spared through another hard winter of Missionary toil. And although feeble in body, after so great a strain as this climate imposes on one so much exposed as I am, yet I am in nowise discouraged. On the contrary, I feel braver for GOD than I ever did in my life, and more in love with Missionary work. Those who prefer it

may take their ease in a less laborious field, but as for me I desire no other thing than to serve GOD, with St. Paul, in weariness and painfulness. Those who choose may pity me ; it will do them good to feel : but I do not ask for pity. I enjoy a thousand times more of blessing than of sorrow. My toil is nothing when compared with the prospect of rest with CHRIST. My work is everywhere encouraging. I have a large class for Confirmation. I meet with little opposition to the Church, but I need help very much. I will do what I can, and will leave the rest in the hands of the LORD of the Harvest.

We held the first Service in The Church of the Advent, at Farmington, on Sunday, February the 18th. The congregation filled the building, and I hope and believe that the attendance will be permanently larger than it was before. There is still some indebtedness, which we trust will be got rid of before the spring has passed, so that the house may be consecrated. So far as it is finished it is really a beautiful church, and a credit to those who have had the superintendence of the building.

There are still many things needed, which I fear we must be without for a long time, unless we are aided by kind friends, *e.g.*, Bible, Service-books, surplice, and bell. "The sound of the Church-going bell" has never been *heard* within ten miles of us ; and its tones would revive sweet memories of "auld lang syne" and distant homes.

The congregation, consisting of but ten families, and less than forty individuals, does not include one wealthy person, nor, indeed, one who has not to struggle hard for a comfortable support ; and yet they have contributed over four hundred dollars. Many of them, I believe, will be sorely pinched to pay the sums they have subscribed.

A large portion of my work, during the week-days, consists in visiting several isolated families who live so far from any place where Church Services are held that they can very rarely attend them.

On Thursday, the 7th of March, a heavy snow-storm commenced in the morning, and I hastened home, forty miles, to exchange my buggy for a sleigh ; but the storm continued, so that on Saturday morning travelling was out of the question. The Rev. D. B. Knickerbacker, however, saved me from being idle, by furnishing me with work in assisting at three Services, one at the Jail, and an entire one at the suburban Chapel of All Saints ; and I verily believe, if there had been two or three more snow-bound Clergymen he would have saved them all from the tedium of an unoccupied Sunday.

In my visiting I heard of a poor Swede who is, the doctors say, incurably sick, and I thought it would be well to call upon him. The accounts I received of his temper gave me little encouragement, but duty said "go," and I was well rewarded by listening to its voice. The gladness with which he received me I have rarely seen surpassed. The man has had a good mother. His familiarity with the Scriptures is very pleasing, and his literal rendering from his own language into English of passages I read or quote is as good as a commentary. I see him as often as I can, always to my own edifying, and, I hope, to his comfort and benefit.

MISSOURI.

My report shows a smaller average attendance at De Soto and Ironton than during the preceding quarter. This is in part to be accounted for by a succession of "bad Sundays"—stormy and cold days, and muddy roads.

At De Soto we have lost by removal four families, which we feel very much. One was the family of our Senior Warden.

There is the prospect of an improvement in the business of this place, by which we hope the church will be benefited. Work on our church building will soon be resumed.

Business in Ironton has been very much depressed by the extension of the Iron Mountain Railroad, of which Ironton, or Pilot Knob, a mile distant, *was* the terminus. The extension of the road has taken from this place a considerable business with the back country, which it had before, and it has had a depressing effect upon every interest in the place. Money is scarce, and many laborers are out of employment, and some have sought work in other places.

We are hoping here, too, for a favorable change, but our future is uncertain.

Three of our communicants have left.

To the eye of a New Englander this country is picturesque, and the climate is genial. Beautiful and fruitful homes could be made here by people of taste and enterprise. There is much good soil, and the mineral wealth is inexhaustible.

May GOD hasten the day when it shall be reclaimed to civilization and Christianity.

ANOTHER CHURCH IN NEBRASKA.

ASHLAND, NEB., *April 24, 1872.*

REV. AND DEAR SIR: On Sunday last St. Stephen's was duly consecrated by Bishop Clarkson, assisted in the Services by the Rev. Mr. Shaw of Plattsmouth, and the Missionary in charge, the Rev. Mr. Goodale.

The day (like most of our Sundays for six months past) was very unpleasant, yet the church was crowded to its utmost capacity, morning and evening; and it is a day long to be remembered by many of us.

The effort to organize a parish and build a church began in June last, and now we have a church building, which, in the opinion of the Bishop, is second to none in the State in point of style, taste and economical expenditure. Its cost has been about twenty-two hundred dollars.

It should be understood that we began here with very little save faith, resolution, and confidence in our principles, knowing that what had been accomplished in other parts of the State could be done here—the same Divine blessing surely crowning faithful labor in the MASTER'S cause everywhere.

But it is certain that our few friends here could have made no more towards building, had not the Bishop presented us the gift of a noble lady of Rhode Island. When once they had that encouragement, no people ever came forward more liberally according to their ability, and thus it has been in every place where it has been my privilege to superintend the erection of a church, and this is my fourth in Nebraska.

While our Eastern friends are helping us, it is true that we are helping ourselves with remarkable liberality for our means.

This is a very new country yet, but the time is soon coming when we in turn can help others.

I know well that there are faithful friends at the East who are earnestly watching over the interests of Missionaries in Nebraska, and cheering them on in their holy work with their prayers, good words and generous gifts,

and I really wish I could have the pleasure of seeing some of them here, that we might together "walk about Zion," and see what wonderful progress has been made during the past six years.

Faithfully,

SAM. GOODALE.

THE WORK OF A LAYMAN.

CHURCH OF ST. PHILIP THE DEACON,
WHITE SWAN'S VILLAGE, DACOTA, *April 15, 1872.*

To WILLIAM WELSH, ESQ., *Philadelphia.*

DEAR SIR: Pardon my neglect in not sending to you before; but I have no doubt you have been informed by the Rev. J. W. Cook, as I see and report to him nearly every week.

For some time past I have gone among those men higher up the river (who caused so much trouble some time back), every Sunday evening after the Indian Services are over. I manage to get there by sundown on my horse, every week, and in one of the houses I have held Services in my own tongue to a mixed congregation of French, Negroes, Germans, Spaniards and Americans—the men who have squatted on the land. At last eleven or twelve families turned out with their axes and cut and hewed enough timber to put up a church. This is to be 24 x 16 feet, inside measurement, with a chancel 12 x 12. The site is fixed, and the logs are there ready to build. This they have done at their own time and expense. They are living in a quiet way on a small settlement by themselves, which they have called after my name Brookland. These men are living by the labor of their own hands, and neither of them sells whiskey, and they have formed a league that none shall be sold in the village, under penalty of having their homes burnt down by the others.

They are talking about putting a mud roof on the church, because we have no means to board it over. I do not know where the windows will come from, or the roof, but I pray GOD for help. He gave me strength to go among them and awake them to their duties, and He will not fail me now.

The Bible and Prayer Book Society of New York have sent me books for the church.

By the advice of the Rev. Mr. Cook, I have made bold to let you know about it, and to solicit help from you. I have also sent to Bishop Clarkson, as the church will be given to him when he comes up in June, if it is then ready. Mr. Cook was among the men on Easter Monday, and he will tell you the same. Some time back an Ism of some kind or other made a failure at Papanoeville, as they tried to erect a meeting-house.

I trust you will give the subject of this letter your kind consideration. All is well at the Mission.

I am, dear Sir, yours faithfully,

HY. H. BROOKES.

EDUCATIONAL AND MISSION WORK IN MINNESOTA.

FARIBAULT, MINN., *March 12th, 1872.*

REV. AND DEAR SIR: Considering that what affects the Church in any part of the land is a matter of regard to the Church at large, I am pleased to

be able to write a somewhat encouraging report of work going on here and about us.

Since the beginning of this term in "Seabury Divinity School" the number of students has increased, until now there are twenty young men in various stages of preparation for the work of the Ministry.

This statement reminds us that the present conveniences of the "Hall" are inadequate to the growing needs of the School, and that there should be a new building erected for next year.

It is encouraging to see the manifest successes which attend the ministrations of the Church in different parts of the the State; her Ministers are imbued with Missionary spirit, and our large field furnishes unbounded scope for the exercise of zeal.

Everywhere the soil is rich, and yielding a good harvest to real and earnest husbandmen of the LORD.

To the best of her ability, the Church here attends the advancement of immigration and civilization; her spirit is always in the lead, but her ways are shortened by want of means. Some of our Ministers extend their labor widely and continually in Missionary fields, and from the older and larger parishes the Clergymen endeavor to supply the needs of settlements in their immediate vicinity, and many make extra travels on Missionary visiting and preaching;—still the opportunities much exceed their ability.

To mention a particular instance of advancement in Christian work and interest, I will speak of the church in Northfield, under the pastoral care of a Minister who, after ordination to the Diaconate in September last, went to this place, and has carried on the work successfully under many disadvantages. There is now a unity of heart and hand in conducting the Church Services, and the attendant work of the parish. Oftentimes the church building is too small for the wants of the congregation.

On the first inst., the Bishop visited the parish, preached, and administered Confirmation to fifteen adults. Thus the good work goes on at that village; the pastor is also carrying on Missionary services at Gran Ville, nine miles distant, where there is a reorganizing of a small parish with new hope and life.

Many friends of the pastor, knowing the state of his health, will wonder at his ability to perform the work connected with these duties: we can say, perhaps it could not be so in any other than the climate of Minnesota.

The graduates of "Seabury Divinity School" are all working zealously.

F.

THE RECTOR OF ROXBURGH;*

OR, THE SPIRIT OF MISSIONS.

CHAPTER XI.

SEVERAL months had rolled away since the occurrence of the events noted in the previous chapter, and Easter had come again. The season had opened joyously, as the town had recovered from the depressing influences which followed the destructive fire, and hope and vigor were mounting up in all hearts, even as the sap rose in all trees, from the cedar of Libanus to the poor hyssop which springs out of the wall. The loss of the great Roxburgh Mills heavily touched others in the congregation besides the Senior Warden

* Entered according to act of Congress, in the office of the Librarian of Congress, at Washington.

of St. Mark's, and yet the Parish was as strong as ever before, and every way hopeful. Between the Rector and Mr. Dorsey there had long been a return of the former confidence and cordiality ; and, as regards the latter, everybody agreed that he was very much changed.

The Mission school had met with abundant success, and continued to add to the congregation, while many families of more or less social influence that before had seldom attended any place of worship, now came regularly to St. Mark's. The place was, therefore, crowded, and at the Easter meeting plans were discussed for the enlargement of the church, which was at once decided on, as with the increased numbers and open-handed generosity which was now coming to distinguish the parish, the cost of the enterprise, though considerable, could not embarrass any one. Mr. Dorsey set the example for the others, when the measure was finally decided on, by pledging a thousand dollars. He further astonished his associates by moving that the sum of one thousand dollars be added to the annual salary of the Rector. Dr. Walton having been detained by the sickness of a parishioner, Mr. Dorsey took advantage of his absence to say that the Rector had borne "the burden and heat of the day, and it was time to show a little appreciation. He had opposed the Rector in some things, it was true. But that was past, and he was glad to testify to the wisdom of their Rector's administration, which, by the Divine blessing, had brought them into their present prosperous condition." Evidently the fire had done the Warden a great deal of good. At least so thought his associates, and they unanimously voted the increase of salary. When the meeting adjourned, the Warden called at the Rectory, and gave Mrs. Walton a fresh surprise by mentioning the action of the Vestry.

"A thousand dollars !" exclaimed that lady.

"Too little, too little, Mrs. Walton ; we must do better by and by."

On Dr. Walton's return, somewhat late in the evening, Mrs. Walton said, "Well, Marmaduke, what do you suppose the Vestry have done?"

"Adopted my plan, I suppose, for the enlargement of the church," was his reply, catching something of animation from his wife's tone.

"Yes, and voted a thousand dollars additional salary to the Rector, besides."

The Rector of Roxburgh felt more gratification than surprise over the latter item. He knew the ability of the parish, and comprehended what was just. All the interests of the parish were growing, and why should not the Rector share in the general prosperity. Too many parishes forget this, and hence the support of the Clergyman does not always grow with their growth. It was just, the Rector said, but when he thought of the heavy burden that it would remove from the department presided over by his patient wife, his heart warmed, and he gratefully viewed the action of the Vestry as not only just but generous. As for Mrs. Walton, *her* first consideration was that "Marmaduke could *now have those new books.*"

A few days later the Rector said to his wife, "I think we shall have a large class for Confirmation."

"When does the Bishop come?"

"He has appointed Whitsun-day," was his reply, holding up an envelope stamped with a mitre.

"How many will there be?"

"That I cannot exactly say."

"I do not remember the number of candidates presented since we have been here," observed Mrs. Walton, as if musing with herself.

"Let me see," was the reply of the Rector, taking down the record book

rom its shelf and running over the pages: "first year, a sort of interregnum, no visitation; second, five; third, eight; and last year, nine—twenty-two in all. Few indeed. I shall have more than that this year from the Mission *alone.*"

"Indeed!" was Mrs. Walton's exclamation, for the good lady was perpetually being surprised.

"Yes, but I have almost been surprised myself to see how wonderful has been the awakening, especially in connection with the Mission. I should not be surprised if as many as twenty-five came forward from the parish. But then, you know, Mary, that the Spirit of Missions is the Spirit of Christianity itself. A disinterested Spirit of Missions will always lead to a renewed religious life wherever it is fostered; and the increased spirituality will be seen in the spectacle of men and women consecrating anew themselves and their substance to the service of GOD. If I had followed in the course in which I commenced, then, like several of my predecessors, I should finally have felt obliged to leave Roxburgh in self-defence. Now, however, we have an illustration of what can be accomplished by pursuing in faith the system of broad beneficence which is taught in GOD's word, and illustrated in the entire history of the Church."

The Rector of Roxburgh now, as it will be seen, felt himself fairly on his feet; and it was with great zeal, but not without the feeling of anxiety which attends upon such deep responsibility, that he set about the work of preparing candidates for Confirmation.

And when Whitsun-day came the number exceeded his most sanguine expectations, forming a notable feature in the congregation, being seated together in the front pews. The sermon of the Bishop on this occasion was unusually impressive, and in his allusion to the day, which was to be rendered doubly a Festival, he said in substance, that the old monks were accustomed to set doves flying in the church, to remind the people of the great gifts which, at the original Pentecost, were graciously bestowed. But we needed no such symbol to-day to tell of that Divine Spirit now hovering over us as it were on "softest wing," ready to alight on every breast. The childhood of the Church was past; and even the heaven-ordained sign was vouchsafed but once. No more the HOLY GHOST appears with cloven tongues, a lambent flame. Yet He is none the less real, for our LORD went away in order that the COMFORTER might come. He trusted, in conclusion, that the Divine Illumination, whose gift we to-day celebrated, had shed its healing beams upon all hearts, and in an especial manner upon all those who had now come to ratify their Baptismal Vows. Then while the Hymn, "Soldiers of CHRIST, arise," was being sung, the candidates went forward to the chancel. Sixty-nine persons bowed to receive the holy rite. Among them was Ezekiel Cheever's widowed mother, and on one side of her was his brother (who was to enter Harvard in the Fall), and on the other was a person in whom Ezekiel was said to take quite as much interest as in the other two. At all events, judging from the moisture of his eyes, the heart of that individual was quite as full as Dr. Walton's, who could not feel sufficiently thankful for such abundant fruit.

In his address to the candidates, the Bishop took occasion to remind them of the great duties to which they were now called. Henceforth they were no longer to live for themselves. They were now to enter more actively upon the work of the Church, and seek by the self-denying use of their time and substance, to promote the work of GOD in the regeneration of mankind. "Go forth, then, into the MASTER's vineyard, and work. Seek by every

means in your power to spread the light of Divine truth throughout the world. Throw aside the false distinctions of language, and believe that *all* have been delegated to act the part of Missionaries to our sin-sick world; and thus by your Missionary zeal demonstrate the reality of your Christianity."

As might be supposed, the Communion that followed presented features never before known in Roxburgh. Whitsun-day was a reality to all. The active Christianity of the people had healed all differences, and left the Parish in prosperity and peace. And such has ever proved its power.

We will now pass over the three years that followed the Whitsun-day Confirmation, and view the condition of St. Mark's, Roxburgh, as it appeared at the end of that time.

As we cross the "Green" and approach St. Mark's, we find the edifice changed. The contemplated improvements have long since been completed, and the building presents a gem of ecclesiastical architecture. The added aisles render the symmetry complete. It is a cathedral on a small scale, satisfying in its appointments and proportions every requirement of a genuine religious taste. Near by is an elegant little structure, built in the same style, devoted to the Sunday and Parish schools. Everything about the Rectory at this beautiful Spring-time shows the utmost elegance, being in perfect order and repair; within we will not go at once, but let us look around the town, as we should have done at the outset, and view the many evidences of prosperity.

The great Roxburgh Mills have been rebuilt, and once more in operation: but where are the rows of squalid houses that used to stand near by? Happily, all things considered, the great fire had swept them and their corruption away, and in their place comfortable and tasteful dwellings are seen, built and maintained with due regard to the health of the occupants. In this matter Mr. Dorsey recovered all his old self-assertion, and, feeling that there was no question about the policy, positively insisted that it should be so, whether it lessened the income of the company or not. He had also stirred up others to improve their property, with reference to the health and morals of their tenants, and now, the Mission sign, a new one, in large gilt letters, salutes the eye from the front of a well-built public hall. Mr. Dorsey is often seen there, as well as in other parts of the district, quietly doing the right thing at the right time, though, of course, no one must suppose that his liberality and activity are at all confined. Mr. Dorsey, though rapidly growing old, is evidently a new man. He has found out the uses of wealth, and thanks the cause of Missions for having made him so *much more a man*. People do not know all he does now for good works. His right hand is not able, always, to keep the account of the left; he once contemplated adopting the system of the tithe, but he has finally concluded that the most Christian way of giving is to dispense according to his ability, which is abundantly large. He has quite forgotten the pang occasioned by the gift of that memorable five hundred dollars, and now regrets that he had not founded a school of the Prophets with that hundred and fifty thousand dollars which the fire swept away. Vain regrets these; but he has nevertheless given the workingmen of the factory district a library for their exclusive use. Being human, he is, of course, a little proud of it all, and sometimes gives a hint of the good works done in private, saying on a convenient occasion that "John Dorsey don't care to sound his own praise," yet when he gave the library he was greatly delighted by the local editor's complimentary puff.

We have never as yet taken the reader to Millville, that excellent opening which the Secretary of the District Association recommended to Dr. Walton on the occasion of the first Missionary meeting. This thriving village now

has a neat and tasteful church of its own, presided over by the young Assistant Minister of St. Mark's; for Dr. Walton has now attained to new dignities. Ezekiel Cheever is one of the pillars, his home being only a mile distant from Millville. Mr. Dorsey knows whence a good part of the church building fund came, and also how the salary is raised. On our way back to Roxburgh we will stop at Ezekiel's home, shared by a new occupant who came here to live, after having first walked up to the chancel of St. Mark's; happy, and we may say fortunate, was the daughter of Farmer Flint, whose heart did not prove so stony as her name. Under her influence, Ezekiel has very materially amended his orthoepy, and he has grown so popular that they talk of sending him to the Legislature, where his strong good sense and incorruptible integrity are, they say, even in New England, beginning to be needed, to withstand the unscrupulous who are trying to impose upon the people with their "jobs." As for Mrs. Cheever, in her old age, she is every day finding life pleasanter. Neither she, nor Ezekiel, have trouble with "the decrees" any more; while Samuel (we must not, with his mother, say "Sam.") is at College, and will soon be a candidate for Orders. It will be a great day for Ezekiel when he sees the hero of the hay-stack delighting the congregation at Millville with his pulpit oratory, as "the Reverend Samuel Cheever;" while he, a Warden of the church, at the close of the sermon, moves down the "broad aisle" to carry the plate.

Lastly, we visit the Rectory of St. Mark's, where the incumbent is snugly domiciled in the familiar place. Few things are changed in any appreciable degree, and on the mantel, in the study, is still seen the little Missionary box, which told of the silent yet powerful influence of Eva, the angel child, whose memory was a charm, whose recollection was a sigh. The Rector himself is perhaps the least changed of all, with the exception that he now is blessed with firmer health, which came when the traces of deep care fled from his brow. To-day he sits in the same chair, in the same place, poring over one of his favorite books. The door of the study finally opens, and Mrs. Walton enters as when we first saw her, except that her brow is not now flushed with righteous indignation, but placid and more beautiful from the deep sorrow that she has undergone. Her first words are,

"Marmaduke, here are some letters."

"Indeed, I thought to have an unbroken day," replies the Rector, whose interest in such matters has now visibly declined.

"But you don't want to give up all your friends?"

"Then I suppose, Mary, that I had better see what these people have to say," lazily stirring up the missives lying on the table with the point of his pearl paper-cutter. At last he breaks the seals in succession, while Mrs. Walton seats herself on an ottoman close by his chair, occasionally taking up one of the missives, apparently no more interested than her husband.

As he glances at the last one, however, he gives a slight start, and then with a flushed face rapidly reads it through.

"Well, Marmaduke?"

"Yes, Mary, it has come at last."

"What has come?"

"The 'call'," is his reply, placing the letter in her hands; from which she learns that her husband is unanimously invited to the Rectorship of St. ———'s, New York, with the most liberal financial inducements, besides an elegant Rectory on a fashionable street. For a moment Mrs. Walton does not look up, but when at last she raises her face her eyes are dimmed by the fast-gathering tears.

"Dear Marmaduke, we shall not *go*?"

"Why *should* we?"

There is a world of assurance in this reply, which gives instant relief. "Why should we?" The old *mirage* has fled. The distant city has lost its charm. No sense of duty points to another field. The position is no longer craved. A city pulpit may appear more conspicuous, but that is a consideration to be urged by those who thirst for fame. In quiet old Roxburgh he has work enough for his strength. Mr. Mountfort accepted his city call because all assured him that no other man could so usefully fill the laborious place. But scores are standing ready to fill the place to which he is called. Besides, his present home has become very dear. They have no desire to leave the Rectory of St. Mark's. It was safe to say that the step would be regretted by the people, who were, if possible, daily growing more kind. The tide of usefulness maintained its deep, steady flow. The old friends were better than the new: and there, on the hill-side, not far away, was Eva's little grave.

All this Mrs. Walton read in her husband's sympathizing eye, and she was strangely happy and at rest.

"Yes, Mary," is the conclusion of the Rector of Roxburgh, his voice deep with emotion, "let us stay; let us stay, and accept whatever of joy or discipline may yet remain, assured that,

> "Old friends, old scenes, will lovelier be
> As more of heaven in each we see:
> Some softening gleam of love and prayer
> Shall dawn on every cross and care."

Such results shall ever attend in greater or less degrees a faithful and fearless following out of

The Spirit of Missions.

* * *

New York, *May, 1872.*

THE END.

CRITICAL NOTES ON READING AND PREACHING.*

By Rev. Francis T. Russell, M.A., *Professor of Elocution in the Berkeley Divinity School, etc., etc.*

Article XVI.

THE LITANY.

This remarkable liturgical composition, with the majesty of its sublimity, the depth of its solemnity, the tenderness of its pathos, the anguish of its contrition, is the most difficult of all the passages of the Service to render expressively, characteristically, and reverently. Read without emotion, it is the most tedious of all portions of the Service. Read with assumed expression, the artificiality is more painful and striking than in any other part of our worship.

The rhetorical divisions given by liturgical writers suggest much, of themselves, concerning the proper expression. These are (1) the Invocation, extending from the opening, to the end of the passage, "O holy, blessed," etc.; (2) the Deprecation, from "Remember not," to "word and commandment;" (3) the Obsecration, from "by the mystery," to "day of judgment;"

* Entered according to Act of Congress, in the year 1870, by Rev. A. T. Twing, D.D., in the Clerk's Office of the District Court of the United States for the Southern District of New York.

(4) the Intercession, from "We sinners," to "turn their hearts;" (5) the Supplication, from "That it may please Thee to give and preserve to our use," etc., to the end.

1. The Invocation.

We find the language here expressive of the profoundest reverence, and deepest humiliation of contrition, and most earnest cry for mercy. A rapid delivery, and a high pitch of voice would necessarily destroy the expression of the above conditions of feeling. And again, a voice unnaturally low, and tediously slow, would result in the same effect. "Upon the question of the proper manner of reading the opening appeal to the three Persons of the Blessed Trinity, it might be presumptuous, after the discussions which have been raised, to pronounce a decisive opinion. But finding myself supported by the judgment of authorities well qualified to determine such questions, I have no hesitation in advising, that there should be no pause between the words, 'The Father of Heaven;' and that they should be read as if it were, 'Oh God, Heavenly Father.'"—(*Goddard.*) There is no comma after "Father" in the standard editions of Prayer-book.

In the reiterated supplication, "Have mercy upon us miserable sinners," the prayer is for mercy, primarily, and does not single out the supplicants as being sinners above all others, and selfishly crying for mercy, but it is the prayer to God for all His children, who are miserable sinners, in need of mercy, therefore the emphasis does not fall properly upon the word "*us*," but upon "have mercy." The repetition of the same prayer implies increased fervor and emphasis in each suffrage, especially as it is enforced first by the cry to each Person in the Holy Trinity, and then to the Holy Three in One.

2. The Deprecation.

The fervor of the supplications should increase to the end. The deprecation, therefore, is naturally marked with stronger emphasis, and more exact articulation, both elements being characteristic of earnestness. Under this division we meet first, with the points of punctuation, the comma, colon and semicolon, which indicate partially completed sense in the language. The ordinary use of the voice would be so far suspensive in the inflection, as to excite expectation of further expression; but earnest supplication is an exception to this rule. The particulars, therefore, have the falling slide of fervent entreaty. The propriety of this rule will be manifest by applying it to any of the clauses of the various paragraphs, if the last clause demands the rising inflection, for the same reason the first clause would demand it, which would completely destroy the earnestness of the petition.

3. The Obsecration.

If the reader is destitute of sensitiveness of heart and ear to appreciate the peculiar reverent tenderness, both in feeling and utterance, which the language of this portion implies, it is impossible to make any written suggestion instructive. "Simplicity and godly sincerity" must be the law which guides to reverent expression, where these incidents of the Saviour's life, and the awful mystery of His passion and death, mingled with thoughts of our own last hour, and the solemn reckoning of the day of judgment, are made the heart-burdened pleas by which we cry to the good Lord to "deliver us." While avoiding excessive emphasis upon "*By*," Walker's obsolete "Bi" should be likewise avoided.

4. The Intercession.

The heart naturally lifts up itself in greater freedom after the oppressive thought of death and the judgment contained in the preceding passage. It would be natural to lift the voice correspondingly to a higher key and to quicken the movement. Mark especially with discriminating emphasis the different degrees of earnestness which the petitions relatively demand. Mark also the sympathetic tenderness of the three paragraphs immediately preceding the last of this division. Contrast this with the more general intercession for "magistrates," etc., etc.

5. The Supplication.

The ejaculatory passages imply greater impulsiveness in the feeling which should be imparted to the expression. The emphasis upon "merciful Father" and "We humbly beseech *Thee*" should show that in those portions we are addressing the First of the Three Persons, and not the Second, to Whom the greater part of the Litany would seem to be addressed, as in the Obsecration.

THE COMMANDMENTS.

A plan for the study of the proper expression of each commandment would fill properly many pages. We must be brief. The first thing to be insisted upon is that they should be read as *Commandments of God.* This gives dignity and authority to the expression. How it is that some readers manage to give the expression to the language which would imply an accompanying "*If you please,*" or, "If you will be so kind," all through, and how others can manage to set the words to a minor tune and only complain where they should command; and how others again can gabble away at a rattling pace, so as to give no effect to the reading at all, must be left for solution with those other mysteries which reveal the natural perversity of the human heart. One reader gives character to the introductory words of the Decalogue, so that we realize that they are God's Commandments. Another reads them with such heart-searching expression that people are ready to confess their shortcomings in all of them. A very effective reader of the Commandments is said to make murder horrible, adultery vile, and theft mean by the interpretation of his reading. Let no man try this in public service unless he is satisfied that he can do it. The emphasis should not be placed upon the word *not* in the interdictions "Thou shalt not." To emphasize *not* implies contradiction—the negation is already strong enough in the form of the language. The evil of emphasizing the less important word is well described by Dickens when he makes Mr. Honeythunder say, "The Commandments say *no* murder. NO murder, sir!" as if he took Mr. C. to task for having distinctly asserted that they said, "You may do a little murder and then leave off."

WHITSUN-DAY APPEAL.

To the Bishops, Clergy and Laity of the Protestant Episcopal Church in the United States of America:

It was, as on this day, that the Holy Ghost descended on the faithful few of the infant Christian Church, and gave power to the words of truth, then spoken, to prick the hearts and sanctify the wills of thousands of that *great multitude* from every nation which had assembled at Jerusalem.

It was, as on this day, in 1549, that the Book of Common Prayer, which had been compiled and prepared under the same Holy Spirit's guidance,

began those holy ministrations in England which have been since extended to our Western Land, as also to other vast and populous regions of the globe.

On this day, therefore,

THE NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY

thinks it especially fitting that its appeal should come to you for aid to extend as widely as possible the ministries of this Prayer-book in faithful companionship with the Bible.

During the year ending with the first of October, the Society had sent gratuitously, in response to the applications of the Bishops and other Missionaries of the Church,

570 TESTAMENTS, 1,187 BIBLES AND 23,792 PRAYER-BOOKS—25,549 VOLUMES.

Nearly two-thirds of these were given for Missionary use in all the Dioceses and Missionary Jurisdictions *not included* in the five large Dioceses in the State of New York.

While therefore we appeal strongly to every Parish and Mission-station in the five Dioceses *in* the State of New York, we shall be disappointed if our appeal be not accepted and heartily responded to by the Parishes and Mission-stations in the other Dioceses and Missionary Jurisdictions throughout our country.

The personal services which were cordially rendered by the Missionary and other Bishops and Clergy, at the sitting of the last General Convention, to make successful the Public Services held by our Society in Baltimore and vicinity, encourage us to hope that there exists a more general recognition, than heretofore, of our Society as an important and valued Auxiliary to the general Missionary efforts of our Church.

In the belief that this just appreciation of the character of our Society, and of the value of its efforts to the growing Missionary activities of the Church, has spread widely over our land, we now appeal more hopefully than ever before to the Bishops, Clergy and Laity for their influence and means to enable us to continue and enlarge our gifts as the exigencies of the Missionary work shall call for them.

The Church in her Missionary aspect presents three very evident wants:

First, Societies to assist young men while preparing for the Ministry.

Second, Large means to support her Missionaries while preparing the hard soil of the human heart and sowing the Divine seed for the spiritual harvest.

Third, Proper and approved IMPLEMENTS for thorough and successful tillage.

So long as we fail to supply this *third* want, a fearful waste of the energy and efforts of those laborers must result. The most absolutely needful of such implements are the Bible and Book of Common Prayer.

To supply this third great want is the design and purpose of our Society, and, in its approved relation to this department of the Missionary energies of the Church, we ask for a supply of means adequate to meet the cost of the Books which the Church's Missionaries shall require of us.

Faithfully yours, for CHRIST's sake,

Rev. MERRITT H. WELLMAN,
Special Agent.

JAMES POTT, Esq.,
Agent and Treasurer.

COOPER UNION, Fourth Avenue, New York,
Whitsun-day, May 19, 1872.

THE RECTOR OF ROXBURGH.

The closing portion of this Serial will be found in the present number. Our own opinion of it, and of its appearance in these pages, was given a year ago in connection with the publication of the opening chapter. We have seen nothing, in the progress of the Story, to lead us to change or to modify that opinion. An intimation has indeed reached us, once or twice, that the sense of propriety of a few of our friends was somewhat shocked by the sight or the sound of a Story in The Spirit of Missions. We presume that, in these cases, it was a traditional regard for early precedent and long-continued usage which led these friends to look with disfavor upon any departure from the policy of making this Periodical simply and exclusively a Missionary Record. It surely must have been, we think, the sight or the sound, rather than the perusal, of this particular Story, which caused them to take exception to its publication in these pages. For, we cannot believe that any one really interested in Missionary life and activity and enterprise can read *The Rector of Roxburgh* without being very much impressed by the delineation thereof to be found in the development of the Story.

The fact is, the writer of this Serial—and he is one whose thoughtful and earnest words have often given weight and interest to this Magazine—purposely selected this particular mode wherein to set forth "his own thinking" on that grand subject, *The Spirit of Missions*. How admirably he has succeeded, it is not for us alone to say: our many readers, both clerical and lay, can testify, who have been moved and instructed by the Story, and incited to put in practice the lessons it has taught them, each in his own respective sphere of labor.

And to this conclusion must we come at last when we have determined that, by the help of God, our vocation and ministry (our vocation as Laymen and our ministry as Clergymen) shall be what God intends. If, in this Church, we are ever to get rid of that miserable parochial isolation which is the result of regarding a part as greater than the whole; if we are ever to become, in the true and real sense, a Missionary Church; then it must be by adopting and acting on the simple, *giving* and life-giving principle which forms the underlying truth of *The Rector of Roxburgh*. The author took no motto for his story. But any one of a host of Scripture declarations on this subject—Statutes of the Almighty—might have been prefixed as the text to illustrate. In very truth the Story is but an extended and beautiful comment upon such Divine statements as these: "There is that scattereth, *and yet increaseth*; and there is that withholdeth more than is meet, *but it tendeth to poverty.*" "The liberal soul *shall be made fat:* and he that watereth *shall be watered also himself.*" "It is more blessed to give than to receive."

PLEASANT GRUMBLING.

We are free to confess that we like the frank way wherein our good brother, a Western Missionary, states his case in the following passage, which we take the liberty to copy from his interesting letter. The case itself, as we have abundant reason to know, is by no means an exceptional one. In fact, the points which he makes are just those which very often form some of the hardest trials of Missionary life and labor. That declaration of St. Paul about having the "Treasure in earthen vessels," though used by him in a very specific connection, has, like all inspired statements, manifold applications. The Missionary, wherever he may be, is a man of like passions with ourselves. The Treasure of the Gospel is committed to him indeed; but, as its possession does not lift him out of the range of human weakness, much less does it take him beyond the reach of human interest and sympathy in his administration of that sacred trust. Though a Minister of Christ, he is still a man. The consciousness, therefore, not merely of a Christian Brotherhood with which he is identified, but of a Brotherhood concerned in his welfare and his work, is a very pleasant and a very stimulating thing to these "earthen vessels." Most sincerely do we wish that this sympathy on the part of the general Church with the toils and trials of the widely scattered members of our Missionary corps was a hundred-fold greater than it is. We have encouraging evidence not only that it has grown stronger during the last few years, but that it is constantly increasing. But, as there is yet very much land to be possessed by our Missionary Pioneers, so is there ample room for an enlarged interest and sympathy and consecration of substance on the part of the Church in the behalf of those who are striving to gain this land for Christ. Though they are put in charge of a trust so solemn and precious as to lead them to feel, with St. Paul, "Wo is unto me, if I preach not the Gospel!"—for this very reason do they all the more deserve and need every support and strengthening influence that can be given them by the members of the Household of Faith.

And now, having spoken ourselves (though much too briefly, considering the magnitude of the interests involved), we will let our Brother speak for himself:

"I am a Missionary in name, but have no *story* to tell of the wild Red man, the degraded Black, or 'the Heathen Chinee.' I sometimes think that I have all the labor and trial of a true Missionary, while I operate on neither of the three classes of subjects which elicit for the laborer the warm sympathy and hearty support of the general Church.

"My work is among a godless set of prosaic Whites—if those who worship the 'almighty dollar' with all their heart, soul and strength can be said to be godless—who know *of* Christ, but do not know Him as the one altogether lovely; or who know Him through systems foreign to the Historic Church; so that the 'Steward of the mysteries of God,' has trials as great of their kind as any that fall to the lot of Missionaries to a truly benighted race, without having the 'glory' of the others' position.

"Western society is peculiar. In my town, *of thirty-five hundred inhabitants*, there are *eleven* so-called churches; and if the '*Piscopal* Church is at all mentioned, it is in terms of reproach as having 'no religion.' Still, my residence of three years is steadily breaking down this ignorant prejudice, and my wife's Christian influence among the women and children is sensibly manifest in the large lists of candidates for Baptism and Confirmation.

"We have erected a beautiful edifice capable of seating over two hundred, with fine stained windows and most appropriate furniture. We very much need a Font, and if any of those whom you can influence would supply us with even an old one, it would be thankfully received.

"Since I came here the Missionary contributions have increased from about $10, to over $100 per annum."

SCHOOLS ON THE PACIFIC COAST.

It gives us much pleasure to place before our readers the following brief extract from a letter recently received from our friend and brother, the Rev. Dr. Breck:—

"Our Schools at Benicia, consisting of St. Augustine's Grammar School for boys, having 75 boarders and 10 day scholars; and St. Mary's School for girls, having 16 boarders and 20 day scholars, worship in St. Paul's Church, thereby making this congregation one of the most important in the Diocese. You could not have more effective agencies for the Church of the future than these two Church Schools."

WOMEN HELPERS IN THE CHURCH—THEIR SAYINGS AND DOINGS.

This book, to which allusion was made in the April number of The Spirit of Missions, has just been issued from the press of Messrs. J. B. Lippincott & Co.; and is one which should be in the hands of all who are engaged in parish work, whether as Sunday-school or Bible-class teachers, or as district visitors. It is edited by William Welsh, Esq., and is made up in great measure of articles first printed, some years ago, in The Spirit of Missions, descriptive of the personal experience of earnest and devoted women, laboring for Christ and His Church among the poor, the sick, and the ignorant, at their very doors.

The four hundred pages of varied incident with which this book is filled, serve most effectually to illustrate the testimony of the Rt. Rev. Bishop Alonzo Potter: "I have seen godless men and reckless youth, who had withstood all others, yielding to the silent and persevering efforts of ladies: and demonstrating how much can be done among the most forlorn of our people through this agency. It is teaching us more and more the necessity of individualizing our appeals, of making them with all kindness and constancy, and of coupling them with fervent and believing prayer;" and the hints and suggestions with which they abound will prove invaluable, not only to beginners, but to many who have long been trying to do this very work in spite of the difficulties and discouragements besetting them on every side, which they hardly knew how to overcome.

INDIAN COMMISSION.

Missionaries and Teachers among the Northwestern Tribes.

NEBRASKA.

Under Bishop CLARKSON.

At Santee Agency—

Rev. Sam'l D. Hinman, Presbyter.
Rev. Paul Mazakute (Native Dacota), Presbyter.
Rev. Christian Taopi " Deacon.
Rev. Luke C. Walker " "
Walter S. Hall, Teacher.
Miss Emily J. West, "
Miss Mary J. Leight, "
Miss Anna Mitchell, "
John Chapman (Native Dacota), Teacher.
Thos. Kicosmani " "
Alex. Pay-pay " "
Anna Pritchard, Sister, devoted to Hospital work.
John Wapaha (Native Dacota), Catechist.
Thos. Robinson " "
Philip Weston " "
Daniel Graham " "

NIOBRARA—(*Jurisdiction formed out of Dacota*).

Under Bishop CLARKSON.

At Yankton Agency—

Rev. Joseph W. Cook, Presbyter.
Rev. Daniel Hemans (Native Dacota), Deacon.
Miss Lizzie Stiteler (Sister Elizabeth).
Miss Emily J. West, Teacher.
John Robinson, Teacher.

At White Swan Village—

Harry H. Brookes, Teacher in charge.

At Ponca Agency—

Rev. J. O. Dorsey, Presbyter.
Mrs. M. S. Stanforth, Teacher.

MINNESOTA.

Under Bishop WHIPPLE.

At White Earth Reservation—

Rev. J. J. Enmegahbowh (Native Chippewa), Presbyter.

WISCONSIN.

Under Bishop ARMITAGE.

At Oneida Agency—

Rev. E. A. Goodnough, Teacher.

THE LAST REFUGE OF THE RED MAN!—THE CHURCH AND OUR WESTERN TRIBES.

THE darkest stain on the pages of American history is our treatment of the Indian tribes. The people of the United States are but just awaking in this Nineteenth Century to the consciousness of the gigantic crime which is laid at our door. Our Government for the first time in its history pronounces against the iniquitous policy by which the Aborigines of America have been doomed to extinction with the wild beasts that perish, and at the same time confesses its inability to deal justly with them through political agencies alone, or protect them from the power of their enemies without the aid of the Christian Church. Veteran officers of the army have declared that our military treatment of the Indians has been a wretched failure, and our wars a grievous wrong. And finally, the spirit which is illustrated in our dealings with this helpless people, from first to last, is a disgrace to the enlightenment and religion which we profess. Even the children in our Common Schools are taught out of text-books that breathe the fanaticism and vindictiveness displayed in such passages as the following from an old New England "Memorial":

[*A.D. 1637.*] "At this time," writes Nathaniel Morton, in his account of the Massacre of the Pequods, published in 1669, "it was a fearful sight to see them thus frying in the fire, and the streams of blood quenching the same; and horrible was the scent thereof. *But the victory seemed a sweet sacrifice, and they gave the praise thereof to God who had wrought so wonderfully for them.*"

The following is a more recent illustration of that Indian "Policy" which has earned for the White Man's Government the merited reproach: "Its word is a lie, its treaties a snare, and its flag a shame!"

[*A.D. 1864.*] "Some time during the fall, Black Kettle and other prominent chiefs of the Cheyenne and Arapahoe nations sent word to the Commander at Fort Lyon that the war had been forced upon them and that they desired peace. They were then upon their own Reservation. Major Wynkoop, in his sworn testimony, states that for their protection he ordered the Indians to move their villages nearer the Fort, and bring their women and children; which was done. In November this officer was removed, and Major Anthony of the First Colorado Cavalry ordered to take command of the Fort. He, too, assured the Indians of safety. They numbered about five hundred—men, women and children. It was here, under the pledge of protection, that they were slaughtered by the Third Colorado, and a battalion of the First Colorado Cavalry under Colonel Chivington.* He marched from Denver to Fort Lyon, and about daylight in the morning of the 29th November surrounded the camp and commenced an indiscriminate slaughter. The particulars of this massacre are too well known to be repeated here with all its heart-rending scenes. It is enough to say that it scarcely has its parallel in the records of Indian barbarity. Fleeing women, holding up their hands and praying for mercy, were brutally shot down; infants were killed and scalped in derision; men were tortured and mutilated in a manner that would put to shame the savage ingenuity of interior Africa."—*Report of the Indian Peace Commissioners*, 1868.

THE CRIME FOR WHICH A CHRISTIAN NATION MUST ANSWER.

Two centuries and a half of war and treaty-making with the aboriginal owners of our soil by a nominally Christian nation, have left them stripped of their lands, reduced in numbers to less than three hundred and fifty thousand souls, without the knowledge or means requisite for self-support, naked, wandering and destitute on the outer verge of our civilization. Around them, year by year, are drawing those fatal lines of frontier settlement, which in their long and bitter experience with white men they have learned with so much reason to dread, and which, closing in now on all sides in the rapid processes of our Western growth, must in a very few years, like the sure and regular approaches of a beleaguering army, drive them into their last retreat and accomplish their final destruction. In exchange for the lands which we have taken from this people, and which we now occupy with our cities and churches, we have given them all the vices belonging to our lowest, most degraded forms of civilization, even teaching them moral offences which in their savage nature they knew not of, and communicating new and horrible forms of physical disease and death among them. By a strange perversity which puts to shame all heathen blindness, we have acknowledged the manhood of this people to be of an heroic type, enshrining their fortitude, valor and eloquence in our choicest literature, and interweaving their poetic names and majestic legends with the history and daily life of the nation, and yet, as a people, we have withheld from them the light and blessings of Christianity—even of what is known as Christian government, and have assiduously ministered to and actually cultivated their lowest appetites and passions. It has been the "Indian Policy" of our

* It is alleged, and we have not seen it contradicted, that Chivington was an ex-minister of a Christian denomination.

Government to pamper and stimulate their native vanity and indolence, and to supply them with the weapons of savage war. While we have rendered their permanent instruction and Christian training impossible by the frequent removal of the tribes from place to place under our wretched Treaty System, we have never failed to provide at an immense cost for supplies of trinkets, war-paint, tomahawks and scalping-knives; and that they might not be tempted to forsake their savage ways and learn the industrial arts (it would almost seem) the Government has fed them with rations or by annuity money. The key to most of this injustice and inconsistency in our dealings with the Indian tribes, is found in the necessities of partisan politics, which have compelled the distribution of Indian contracts and agencies as among the choicest spoils of party triumphs. Within the past forty years over five hundred millions of dollars have been expended by the Government in Indian wars—caused by the oppressions, frauds and injustice practised by the political agents and traders. "I have lived on this frontier fifty years," says General Harney, "and I have never known an instance in which war broke out between us and these tribes that these tribes were not in the right."

At length in the latter days of this deeply wronged and injured people, God in His mercy, it would certainly appear, has opened the door for their deliverance. For the first time in the history of this Government the experiment is being tried of dealing justly and mercifully with our aboriginal brethren, as with reasonable and accountable beings, entitled to our protection and care, and with whom it is desirable on every account that we should live at apece. For the past three years the Nation has witnessed, and Christian people everywhere have watched with joy, the operation of this new Peace Policy. That it is proving a complete success, the intelligent reader of these pages will hardly need to be informed. The Board of Indian Commissioners in their last Report [1870] to the President of the United States, declare:

> Increased experience in dealing with the Indians only tends to confirm the Board more and more in the wisdom of the policy of peace so uniformly advocated by the President, and supported by the liberality of Congress and the humane sympathies of the people; and the Board confidently look forward to the day when the bitterness which now assails this policy in some parts of the United States, where it is least understood, will fill a page in history as unnatural and curious as that which records the old hatred against freedom and the friends of the slave.

OUR JUBILEE YEAR SHOULD PROCLAIM THEIR DELIVERANCE!

This golden opportunity of the Church has fallen to her in the fiftieth year of her Missions, and it well becomes her to celebrate this her first Jubilee by a special effort directed to the liberation of these heathen from the bonds of ignorance and vice in which—it must be said to her unspeakable shame—she has indirectly helped to retain them. Forty-five years ago our fathers solemnly proclaimed it to be "among the earliest and best purposes" of our Society of Domestic and Foreign Missions, then just formed, "to take an efficient part in the great and benevolent work of extending to

the Indian tribes the blessings of Christianity." How have we kept that pledge? Alas for our heavy sin! The remembrance of the cruel apathy, the selfish indifference and the unwillingness to endure the trial of prolonged Missionary effort among them should humble us in the dust. But GOD has been merciful to us and blessed us and permitted us to behold the light of His countenance in the noble fruits of our recent labors in their behalf. He has raised up for us a Bishop who has given his life for their sake, and to whom more than to any other man is this Nation indebted for the reversal of that inhuman policy which has governed its relations with these Indians in the past. It has remained also for the Church to prove, by her pure Gospel teaching and the self-denying labors of one of her Missionaries, the power which the Christian religion can exert over the most warlike of the Western tribes. No brighter example of this power of the Cross, and no more wonderful illustration of Missionary success is to be found in the history of the Gospel among the heathen than this triumph of our Mission among the Santee Sioux. And finally, as a crowning token of Divine mercy and good will, we are permitted to behold, for the first time in many years, the drawing near to each other of brethren long divided in our Home and Foreign work, and the perfecting of an organization known as the Indian Commission, composed of clergymen and laymen of diverse schools of thought in the Church, but of one mind and purpose in the task assigned to them, and full of zeal for the success of the new Indian Missions. These are the healthful and cheering auspices under which the Church returns to her work of giving the Gospel to the heathen tribes of America.

STANDING BUFFALO TO HIS FRIEND GREY HAT.

"THE people that sat in darkness have seen a great light." The prophecy is fulfilled, even to the precise figure employed in symbolizing the character of the Blessed Gospel, not only among the heathen of foreign lands but in our own country. In the idiom of many of the aboriginal tongues of America, the word corresponding to light is employed to set forth the idea which the Gospel presents, to the minds of our native heathen. It is so in the Dacota language, and we find the same thought suggested in Ponca (a tribe distinct from the Sioux), in a letter of which Rev. Mr. Dorsey sends us a literal translation. This letter is from one of the chiefs of the people with whom he is laboring. As it furnishes a fair illustration of native ideas and methods of expression, we make a few extracts:

"When Grey Hat [Wa-da-ge-Hu-de] was here I said to him, 'I went to see the Great Father, the father of civilization. The Great Father promised to give me the good road. I have not found it, and am poor. I am poor for that reason, I think. Into the day of GOD and HIS SON to come is my desire. I have been a long time in the dark, but from this time, in the light of you whites I desire to be. If you will help us as we desire, my children will live.'

"These wild Indians, the bad Sioux, are a great many, and you whites have given them a heap of things, and so they are not poor. I and my people are poor; but instead of acting like the wild Sioux we have not given the Govern-

ment any trouble, and have heard your words. I have been in the darkness a long time, but from this time I think that you will see us. A Missionary has been sent to the Poncas, he is here and he knows our poverty; what I *think hard* the Missionary hears, and if I get him to write to you about the bad things, I am confident you whites will believe his words. . . . We want a person [alluding to the agent] who is exactly straight. Things that are exactly straight I want."

Referring to the promise of the Government to furnish farming tools and utensils, he concludes:

"It has been ten years and three since I returned from the Great Father, yet up to this time tools and machines I have not had. I have had nothing to get along with. The only thing I have had to get along with is the Missionary."

In the pages of this number of THE SPIRIT OF MISSIONS devoted to *Woman's Work*, will be found a vivid picture of the want and destitution among these people from the pen of a lady who has devoted herself to Missionary labor there in conjunction with Rev. J. O. Dorsey. It is a transcript from her private daily life, and should be read by every Churchwoman in the land, and not only read but made the subject of instant prayer and effort.

ACKNOWLEDGMENTS.

N. B.—In remitting to the Treasurer, always mention the DIOCESE, as well as the PARISH, from which the Contribution has been forwarded.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from April 1st, 1872, to May 1st, 1872, inclusive:

ALABAMA.		
Bladen Springs—O. P. McD.	$40 00	
Mobile—Trinity, Mrs. H. D. C.	10 00	50 00
ALBANY.		
Albany—St. Paul's	63 32	
Cherry Valley—Grace Ch., for Bp. Tuttle	21 00	
Delhi—St. John's, Chas. Marvine, for Bp. Tuttle	25 00	
Plattsburgh—Trinity, Mite Chest.	6 00	
Troy—Ascension, a thank-offering from a member	20 00	
St. Luke's, Jubilee Chests	23 70	
Warrensburgh—Holy Cross	7 50	166 52
CALIFORNIA.		
San Francisco—Advent	54 95	
Vallejo—Ascension, for Bp. Tuttle	12 60	67 55
CENTRAL NEW YORK.		
Auburn—St. John's S. S.	4 98	
Syracuse—Jubilee Chest	12 00	16 98
CENTRAL PENNSYLVANIA.		
Danville—Christ, Jubilee Chests	25 00	
Carlisle—St. John's, of which for Bp. Morris, $5	15 00	
Lykens—Christ Ch., for Bp. Vail	2 50	
Mahanoy City—Ch. of Faith, Jubilee Chests	7 90	
Towanda—O. D. B.	3 00	53 40
CONNECTICUT.		
Bethel—St. Thomas', Jubil. Chests	10 00	
East Haven—Christ Ch.	12 00	
Hartford—Received from Increase Ministry Society	75 00	
Hebron—St. Peter's	$4 00	
Greenwich—Christ Ch., 2 Jubilee Chests	8 55	
Seymour—Trinity, of which from Mite Chests, $11.04	17 07	
Marblehead—Charter Howard's Missionary Box, for Bishop Tuttle	1 06	
New Haven—Miss C. H. Hall, for Bp. Morris	4 00	
Waterbury—St. John's, Jubilee offering	50 00	
St. John's, Mite Chests.	56 05	
Watertown—Christ Ch., of which for Dacota, $1; for Rev. J. L. Gillogly, $15.50	21 50	259 23
DELAWARE.		
Seaford—A. H. E.	10 00	
Wilmington—St. John's, of which for Rev. G. L. Chase	5 00	15 00
EASTON.		
All Hallows Parish	7 82	
Great Choptank Parish—St. John's Chapel	6 30	
Yeatie Patterson's Missionary Bee-Hive	2 25	16 37
FLORIDA.		
Monticello—Christ Ch. S. S.	5 40	5 40
GEORGIA.		
Berne—Offering for Missionary Bishops	13 01	
Jubilee Chests	3 39	16 40

ILLINOIS.

Algonquin—L. T.	$2 50	
Rosecrans—An Easter Mite	1 60	4 10

INDIANA.

Indianapolis—Christ Ch., A Member	5 00	
Michigan City—Trinity, of which for Bp. Randall, $5	15 00	20 00

KANSAS.

Lawrence—Trinity, to constitute Ellen S. Vail, a member of the G. of Honor	25 00	
Leavenworth—St. Andrew's, Mite Chests	11 81	36 81

KENTUCKY.

Marysville—Nativity	7 00	
Newport—St. Paul's	25 00	
Paducah—Grace S. S.	19 50	51 50

LONG ISLAND.

Brooklyn—St. Ann's, of which for Rev. J. N. Lee, Topeka, Kansas, $20	277 55	
Brooklyn Heights—Grace, of which for Bp. Whipple, $3.000	6000 00	
Grace S. S., of which for chancel of church in Sanford, Fla., $25; for scholarship for Bishop Tuttle, $40; for Cannon City Mission, Minn., $50	115 00	
Grace, Mite Chest	1 75	
Brooklyn—St. Peter's	13 00	
Holy Trinity, Jubil. Chest	1 20	
(E. D.) St. Mark's, for Nashotah	28 33	
(E. D.) St. Mark's, Mite Chest	0 90	
Hempstead—St. George's, "N"	100 00	
Newtown—St. James'	149 30	6687 03

MAINE.

Saco—Trinity	10 00	10 00

MARYLAND.

Annapolis—St. Anne's, of which for Rev. Dr. Crane, $25	233 11	
Baltimore—Ascension, of which for Missions in South Carolina, $5	6 25	
St. Mark's	11 01	
Memorial	82 12	
Jubilee Chest	1 38	
C. N. C., In Memoriam, Mite Chest	21 10	
Cumberland—Mrs. Ellen R.	1 00	
Petersville—St. Mark's	16 50	
Nellie Duvall	1 00	
Washington—Epiphany	319 57	
Incarnation	21 00	
St. John's	100 00	
A Friend	5 00	819 04

MASSACHUSETTS.

Boston—Advent	185 00	
Christ	11 00	
Emmanuel, G. R. Dewey	13 00	
St. Mark's, Jubilee Mite Chest	8 00	
St. Mark's, Members	35 00	
Delegate Meeting—part proceeds	2500 00	
B. T. Reed, for Rev. Mr. Langdon	100 00	
Dorchester—St. Mary's, Helen	0 15	
Cambridge—St. Peter's, add'l	9 00	
Charlestown—St. John's, for Bp. Randall, $38; for Rev. Dr. Breck, $38; Family Missionary Box, $37.25	113 25	
East Boston—St. John's	10 00	
Fiskdale—Grace	10 00	
Lowell—St. Anne's	123 81	
Pittsfield—St. Stephen's	50 55	
Wilkinsonville—St. John's, Mite Chests	$4 00	3172 76

MICHIGAN.

Detroit—St. Paul's	4 58	
St. John's, for Bishop Whipple	500 00	
East Saginaw—St. Paul's, Easter, of which from Little Friends of the Poor, $20	66 46	
Bp. White, Missionary Tree	12 00	
Hillsdale—St. Peter's	5 10	
Jonesville—St. Stephen's, Mite Chests	13 01	
Pontiac—Zion	17 00	618 15

MINNESOTA.

Duluth—St. Paul's	44 34	
Faribault—Jessie Dobbins	1 35	
Minneapolis—Gethsemane, of which for Rev. J. L. Gillogly, $25	60 00	
Red Wing—Christ Ch.	38 42	144 11

MISSOURI.

Kansas City—Lucy B. Batte	1 00	
Sedalia—Calvary	4 95	
St. Louis—Friends for the Mesilla Mission, New Mexico	16 15	
Macon City—St. James'	5 00	
Prairieville—St. John's, Mite Chests	10 00	37 10

MISSISSIPPI.

Canton	5 00	5 00

NEW HAMPSHIRE.

Concord—St. Paul's	25 00	25 00

NEW JERSEY.

Elizabeth—M. H. M., for Bp. Tuttle	10 00	
Jersey City—Grace S. S., Easter offering	100 00	
St. John's, Mite Chest	13 00	
Moorestown—Trinity	15 00	
Newark—House of Prayer, for Rev. Dr. Breck	20 29	
Waterford—Christ Ch.	5 00	
Woodside—St. John's, Mite Chest	7 50	170 79

NEW YORK.

Annandale—St. Stephen's, A Young Soldier	1 25	
Haverstraw—Trinity Ch. and S. S.	5 82	
Irvington—St. Barnabas', Mite Chests	6 57	
Lithgow—St. Peter's	3 00	
Matteawan—St. Luke's, Mite Chests, $14.63; Five-cent collection, $5.60	20 23	
New Brighton—Christ Ch.	2 50	
New York—Annunciation	5 60	
Christ Ch., Jubilee Chests	19 99	
Ch. of Holy Saviour, Mite Chests	15 00	
Grace, of which for Faribault, $100	405 00	
Grace, Mite Chest	4 39	
Grace Chapel, for Scholarship for Bp. Tuttle	40 50	
St. Ann's, A Member, for Bp. Tuttle	5 00	
St. Thomas', Jubilee Chests	42 42	
St. Timothy's	26 50	
Transfiguration, S. O. R. C.	75 00	
St. Mark's S. S., for scholarship for Bishop Tuttle	40 00	
St. Michael's, of which for Bp. Young, $2.18	12 18	
Trinity Chapel	1 33	
Dresser Children, Missionary Box	21 56	
S. L. R. D.	7 00	
S. C. M.	20 00	

G., for books for Trinidad, Colorado	$20 00	
Rockland—St. Paul's, Mite Chests	7 15	
Sing Sing—Trinity S. S., for Nashotah	17 83	
Westchester—St. Peter's, Jubilee Chest	5 75	
Yonkers—St. Paul's, of which for Rev. T. Marsden, $13; for Nashotah, $5; for Faribault, $5; for Rev. P. T. B., Bainbridge, Geo., $35	58 00	889 57
NEVADA.		
Virginia—St. Paul's	100 00	100 00
OHIO.		
Ashtabula—St. Peter's	7 35	
Akron—R. H. W.	10 00	
Cincinnati—Advent S. S., Walnut Hills	34 59	
Cleveland—St. Paul's S. S., Jubilee Chest	1 05	
Painesville—Miss S. J. Cass	1 50	
Massillon—Trinity	12 50	
Warren—Christ Ch	7 29	
Worthington—St. John's	9 00	83 28
OREGON.		
Salem—St. Paul's	10 00	10 00
PENNSYLVANIA.		
Bristol—St. James', Miss. Box	5 00	
Doylestown—St. Paul's	10 50	
Norristown—Jubilee Mite Chest	4 00	
Philadelphia—Calvary	30 00	
Ch. of the Redeemer, Seamen's Mission	5 00	
Incarnation, of which for Bp. Morris, $20; for Bp. Clarkson, $5	55 00	
Oxford Ch., Rev. E. Y. Buchanan, for Bp. Clarkson, $20; for Bp. Morris, $20; for Bp. Randall, $20; for Bp. Tuttle, $20	80 00	
Bp. Stevens, for Bp. Wilmer	50 00	
Manayunk, St. David's S. S., for Bp. Morris	50 00	
Rev. A. F.	5 00	
Pittsburgh—Trinity, Miss Hale's class, Easter offering	117 00	411 50
PITTSBURGH.		
Allegheny City—Emmanuel S. S., Mite Chests	13 64	
Brownsville—Christ Ch., for Bp. Tuttle	18 00	
Franklin—Woman's Missionary Association	7 00	
Greensburgh—Christ Ch., for Kansas	20 00	
Kittanning—St. Paul's	4 00	62 64
RHODE ISLAND.		
East Greenwich—St. Luke's, A Member, for Bp. Randall	500 00	
Pawtucket—Trinity, Jubilee Chests	57 31	
Providence—Messiah	14 15	
Warren—St. Mark's, of which for Bp. Randall, $87	$118 25	689 71
SOUTH CAROLINA.		
Union—Nativity	20 00	20 00
TENNESSEE.		
Columbia—Jubilee Chest	4 50	4 50
TEXAS.		
San Antonio—St. Mark's	24 50	24 50
UTAH.		
Salt Lake—St Mark's, Easter offering	134 68	
St. Mark's, Bessie Austin's Missionary Box.	3 96	
Ogden—Good Shepherd	28 73	167 37
VERMONT.		
Burlington—Jubilee Chest	5 13	
Montgomery—Union Ch	8 80	
Rutland—Trinity, of which for Bp. Tuttle, $10; for Bishop Whipple, $5	27 65	
Windsor—St. Paul's, of which for Nashotah, $5; for Bp. Tuttle, $5	10 00	
Woodstock—St. James'	1 00	52 58
VIRGINIA.		
Fredericksburgh—St. George's, A Member	5 00	
Henrico—St. John's	25 00	
Lynchburgh—Grace Memorial	10 00	
Manchester—A Lady	10 00	
Middleburgh—Meade and John's Parish	20 00	
Norwood—Mite Chest	5 00	
Old Point Comfort—Rev. M. L. Cheever	10 00	85 00
WESTERN NEW YORK.		
Buffalo—H. K. H., for Bp. Randall's training school, $5; for schools in the South, $5; for books for Mormon children, $5	15 00	
Geneva—Trinity, of which for Bp. Tuttle, $15; Bp. Morris, $5; Bp. Clarkson, 25cts.	20 25	
Middleport—Trinity, Mite Chest.	4 57	39 82
WISCONSIN.		
Alderly—L. O.	0 25	
Delevan—Christ	10 00	
Nashotah—St. Sylvanus', add'l	1 00	11 25
LEGACY.		
Penn., Phila.—Estate Thos. M. Clarke	3744 84	3744 84
SOLDIER AND GUEST.		
Receipts for the month	303 74	303 74
ARMY DEPARTMENT.		
Receipts for the month	42 10	42 10
MITE CHESTS.		
Receipts for the month not credited to parishes	576 64	576 64
MISCELLANEOUS.		
H. S. B.	2 00	2 00

Received for General Purposes	$14,263 08
Received for Special Purposes	5,526 20
Receipts for the month ending May 1, 1872	$19,789 28
Amount previously acknowledged	87,603 22
Total receipts since October 1st, 1871	$107,392 50

ERRATUM.—In the April Acknowledgments, under Ohio, for Cleveland, St. Paul's, read Collamer, St. Paul's S. S., for Bp. Tuttle, $9.12.

THE Treasurer of the Indian Commission acknowledges the receipt of the following sums from April 10th to May 8th, 1872:

ALBANY.

Albany—Ascension, a thank-offering from a member	$10 00	
Salem—St. Paul's	20 00	30 00

CENTRAL NEW YORK.

Auburn—St. John's S. S.	4 98	4 98

CENTRAL PENNSYLVANIA.

Mauch Chunk—Mrs. H. M. M., for Mrs. Stanforth	10 00	10 00

CONNECTICUT.

Clinton—Mrs. G. B. S., for Rev. J. J. E.	2 00	
East Haddam—St. Stephen's, of which from S. S., $19.35, for Poncas	29 35	
New Haven—A few friends, for Poncas	20 00	
Norwich—Christ	42 30	
Plymouth—St. Peter's, for Rev. S. D. Hinman	18 39	112 04

DACOTA.

Choteau—Holy Name, for the Bp. Paterson Memorial, to be sent to Bp. Selwyn	8 50	
White Swan—Ch. of St. Philip the Deacon, for the Chippewas	20 75	
Yankton Agency—Holy Fellowship, for the Chippewas	12 15	41 40

DELAWARE.

New Castle—An offering	20 00	
Louise's birthday, $1; from Agnes, 85 cts	1 85	21 85

INDIANA.

Westville—A Communicant, of which for Rev. J. O. Dorsey, $1; for Mrs. Stanforth, $1; for Rev. J. J. E., $1	3 00	3 00

ILLINOIS.

Algonquin—Of which from L. T., for Poncas, $5	7 50	
Chicago—St. Mark's S. S., for Rev. S. D. Hinman	8 00	
A Friend, for Mrs. Stanforth	5 00	
Farmington—Calvary	5 00	
Miscel.—A Farmer's Wife, for Mrs. Stanforth	5 00	30 50

KENTUCKY.

Louisville—Christ, Mary H. Starling, for Rev. J. W. Cook, through Indian Hope Association	25 00	25 00

LONG ISLAND.

Astoria—"M.," for bell for Mad Buil	20 00	
Brooklyn Heights—Grace S. S., for Mrs. Stanforth	60 00	
St. Peter's	11 75	
Our Saviour S. S., Easter offering	22 09	
C. R. Marvin, for Ponca chapel	100 00	
Jamaica—C. K.	7 00	220 84

MARYLAND.

Annapolis—St. Anne's, Rev. C. K. Nelson, for Poncas	20 00	
Baltimore—Grace S. S., for Poncas	100 00	
Georgetown—A Lady, for Santee	2 00	
Westminster Parish—St. Margaret's, for Poncas	$10 90	
Washington—Miss Koones, for Poncas	5 00	137 90

MASSACHUSETTS.

Ashfield—St. John's S. S., for a bell for Mad Bull	10 00	
Boston—Emmanuel S. S., for Rev. J. O. Dorsey	232 27	
Emmanuel, for Ponca chapel	200 00	
"M.," for Mrs Stanforth	50 00	
Cambridge—Rev. A. Croswell	5 00	
Rev. D. Potter	5 00	
Charlestown—St. John's, for Rev. J. J. E.	36 00	
Fiskdale—Grace, for Rev. J. J. E.	10 00	
Millville—St. John's S. S.	5 00	553 27

MISSISSIPPI.

Crystal Springs—A Member of Women's Miss. Assoc'n, for Poncas	1 00	1 00

MICHIGAN.

Grand Rapids—An Aged Pilgrim, for Rev. J. O. Dorsey	2 00	
Rockland—Mrs. B. F. Rogers	3 00	
Tecumseh—St. Peter's	10 00	
Ypsilanti—Mrs. C. Spencer, for Mrs. Stanforth	10 00	25 00

NEW JERSEY.

Bergen—Two Little Girls	12 35	
New Brunswick—C. E. P., for Mrs. Stanforth	5 00	
Newark—St. John's, for Poncas	5 00	
Rutherford Park—S. S.	19 09	
Ridgewood—Christ S. S.	20 00	
Swedesboro'—Trinity, Bible Class, for Mrs. Stanforth	16 60	78 04

NEW YORK.

Matteawan—St. Luke's	3 00	
New York—St. Ann's, A Member	5 00	
St. Mark's S. S.	50 00	
Holy Apostles', of which for Mrs. Stanforth, $5	100 00	
Holy Communion, Ladies' Society, for freight on boxes	25 00	
St. Timothy	9 95	
S. C. M.	10 00	
M. S. M., for Mrs. Stanforth	10 00	
Mary Robins (a servant-girl), for the love of God	5 00	
Sing Sing—St. Paul's S. S., for Mrs. Stanforth	7 39	225 34

NORTH CAROLINA.

Asheville—Trinity (Colored) S. S.	4 25	
Lenoir—St. James', A Blind Girl, 50 cts.; Another Member, $1.50	2 00	6 25

OHIO.

Cambridge—"L.," of which for Hospital, $3.75; for Santee, $3.75	7 50	
Cross Creek—St. James', for Poncas	3 45	10 95

PENNSYLVANIA.

Pottstown—Christ	15 00	
Philadelphia—Mary K. G., for Mrs. Stanforth	5 00	
Moyamensing, St. Timothy's	10 00	

Germantown, A Band of Willing Helpers, for Angelique, care Mrs. Stanforth	$6 00	
Rev. Jas. Saul, for church for Mad Bull's Band	100 00	
Christ S. S., for Santee	44 66	
Incarnation	5 00	
The following sums have been received from Wm. Welsh, Esq., Treasurer Indian Hope Assoc'n:		
Holy Trinity, per Mrs. Horner	135 00	
St. Luke's, per Miss Lewis, $30; Miss Matthew's Class, for hospital work among Poncas, $60	90 00	
St. Luke's, Rev. Mr. Horton's Bible Class, for Ponca Hospital	13 80	
Germantown, Christ, Mrs. Rumney's Bible Class, for Brule Chapel	23 00	
Germantown, Christ	83 00	
Germantown, Christ, of which for Brule Chapel, $222.60; for Big Sioux Missions, $3	225 60	
Germantown, Calvary, A Member, for bell for Rev. J. W. Cook's chapel	5 00	
Girard College Boys	40	
Radnor, Good Shepherd, Miss Martha M. Brown, $10; Master Willie R. Cushman, 50 cts., for Poncas	10 50	
Christ	10 00	
Upper Providence, St. Paul's S. S.	8 00	
Bridesburgh, St. Stephen's S. S., Easter offering	34 00	
Master Homer Wyeth and Bro.	2 00	
H. C. Thompson, for Poncas	20 00	
Mrs. Tobias, Indian Mite Chest	10 03	
Per Mrs. Zantzinger, for Brule Chapel	100 00	
Per Miss Newlin, for Brule Chapel	154 00	
Sale of Bracelet	1 50	
Chas. D. Betts, Ind. Mite Chest	14 14	
J. M. Francis	4 00	
Indian Mite Chest	1 48	
A. May Stevenson, for Poncas	10 00	
Mrs. Kirkham, for Poncas and Mrs. Stanforth	25 00	
Food for Poncas	$10 00	
E. B. Bates, for Poncas	10 00	
Our Saviour, Young Ladies' Bible Class, for food for Poncas	50 00	
St. Matthias', Infant Class, for Mrs. Stanforth's orphans	22 50	
(*West*) St. Mary's Easter offering	63 50	
St. James', per Mrs. De La Cuesta	26 00	1348 11
PITTSBURGH.		
Pittsburgh—O. M., for Mrs. Stanforth	100 00	100 00
RHODE ISLAND.		
Woonsocket—St. James', Mrs. T. O. G., for Poncas	10 00	10 00
SOUTH CAROLINA.		
Union—Nativity	10 00	
Willington—St. Stephen's	20 00	30 00
TENNESSEE.		
Brownsville—Mrs. E. S. R.	5 00	
Columbia—Mrs. C. A. Becket	4 00	9 00
VERMONT.		
Woodstock—St. James' S. S., for Dacota	3 40	3 40
VIRGINIA.		
Amherst—C. H., Mrs. Mitchell and scholars	1 00	
Bentivoglio—St. John's, for Mrs. Stanforth	2 85	
Boydton—J. B. S.	2 00	
Halifax Co.—Mrs. M. G.	4 50	
Marion—A Friend, for Mrs. Stanforth	5 00	
Norfolk—Mrs. G. L. S., to pay freight on goods to Mrs. Stanforth	2 50	
Staunton—"V.," for Mrs. Stanforth	2 00	19 85
WISCONSIN.		
Barraboo—Lillie and May Hudson, for Mrs. Stanforth	1 00	1 00
WESTERN NEW YORK.		
Bath—St. Thomas', A Member, for Mrs. Stanforth	5 00	
Buffalo—Mrs. H. K. N., for Poncas	5 00	
Geneva—A Friend	25 00	
Trinity, Ladies' Society, for Mrs. Stanforth	60 00	
Hunts Hollow—St. Mark's, A Member	5 00	100 00
MISCELLANEOUS.		
Cash, for Poncas	5 00	
Cash	5 00	
A Friend	1 50	11 50

Receipts for the month	$3,170 22
Amount previously acknowledged	12,012 63
Total receipts since Jan. 1st	$15,182 85

THE Secretary of the Indian Commission gratefully acknowledges the receipt of the following articles, from April 19th to May 15th, in response to Mrs. Stanforth's letter, and to special appeals made in THE SPIRIT OF MISSIONS for clothing, &c., for Indian Missions:

Western New York—Geneva, Ladies of Trinity Ch., 4 bbls. for Mrs. S.; Niagara Falls, for Poncas, 2 bbls. clothing. *Connecticut*—New London, Lady of St. James' Parish, 1 bbl.; Milford, St. Peter's Ch., for Ponca Mission, 2 bbls. clothing; Danbury, Ladies of St. James' Ch., 1 bbl. for Mrs. S.; Portland, Ladies of Trinity Ch., 2½ bbls. clothing for Poncas. *New Jersey*—Woodside, Ladies of St. John's Ch., 1 bbl. for Mrs. S.; Princeton, Woman's Aux. Soc., Trinity Ch., for Mrs. A. S. Biddle, 1 bbl.; Princetown, Woman's Aux. Soc., Trinity Ch., 1 bbl. for Mrs. S. *Long Island*—Brooklyn, Grace Ch., 3 bbls. for Mrs. S. *New York*—Sing Sing, Ladies of St. Paul's Parish, 1 bbl. of clothing for Mrs. S.; New York, Trinity Chapel, for Miss Mortimer, 2 large cases, 1 new clothing and 1 groceries, for Mrs. S.; Unknown, 1 bbl. for Rev. J. W. Cook; 1 refrigerator, for Mrs. S.; A Friend, 1 bbl. for Mrs. S. *Miscellaneous*—1 box for Mrs. S.; 1 bundle for Mrs. S.; Unknown, 1 parcel books, 1 pkge. groceries, for Mrs. S.

SPIRIT OF MISSIONS.

FOREIGN DEPARTMENT.

JUNE, 1872.

CHRISTIANITY IN JAPAN.

In the March number of the English *Church Missionary Intelligencer* we find a most interesting sketch of the history of Christianity in Japan.

Wistful eyes had long been cast upon that land which the old traveller Marco Polo described centuries ago as a land whose people were dependent upon nobody, and whose independent position has continued up to the present hour. More than one potentate, the writer says, "would have laid covetous hands upon this sea-encircled state, if by any means such an attempt could have been compassed."

"None probably of these attempts was more determined, as certainly none has been more disastrous, than that which sought, with most brilliant prospects of success, to reduce Japan under the dominion of the Pope of Rome. It failed; it was quenched by means with which Rome herself has been too familiar—by fire and by blood; and still Japan is dependent on nobody. The fables of romance hardly present more wondrous incidents than we gather from the records left of the bold but unsuccessful attempt made by the Portuguese to set up a fresh spiritual superior in Japan, and to reduce the empire to his obedience. It would have been a Koh-i-noor to the Pope's tiara."

THE FIRST CHRISTIAN MISSIONARY.

"The first promulgator of Christianity in any form in Japan, as in sundry other countries, was Francis Xavier, who, in the year 1549, sailed from Cochin, and after touching at Malacca, disembarked at Cangoxima, where he received a kindly welcome in August of that year. Within less than a century the Church which he planted, and which sprang up with the luxuriance of the gourd which was a shadow over the head of Jonah, had an existence no longer. A worm had smitten it, and it withered away."

The article before us gives account of the religious condition of Japan at

the time when Xavier set foot upon her soil. It proceeds to describe Xavier's labors during his two years' sojourn in that country ; and at the conclusion of this portion of the sketch there follow these remarks :

"It is impossible not to admire the zeal and earnestness which characterize his actions in Japan. According to the light which was in him he was no doubt full of zeal and self-devotion. But on a review of his career in Japan, there were neither remarkable hardships encountered nor was remarkable success achieved. He was in most places received with every mark of popular and royal favor, and the worst which he encountered was indifference."

EFFORTS OF THE JESUITS.

Then follow, in the narrative, a few particulars, gathered from the Chronicles of the Jesuits, in their efforts, all bound up, the writer remarks, "with worldly policy and devices alien to the spirit of the Gospel," concluding with this paragraph :

"The general result of all these toils, the plottings and violence of the Jesuits, on their own showing, was, that when Alexander Valignan returned to Europe, in 1582, there were one hundred and fifty thousand Christians and two hundred churches in Japan, under the charge of fifty-nine Jesuits, as the result of thirty-three years' labor in the country from the first landing of Xavier."

COMING ON OF THE STORM.

Following these particulars we have an account of the revulsion which followed ; the rising of the storm which beat upon the house built up by the Jesuits, and because it was not founded upon the rock CHRIST JESUS, but upon the shifting sands of human expediency, of princely favor and of carnal policy, it fell and left not a wrack behind.

REASONS ASSIGNED BY THE JESUITS.

Jesuit historians, the writer remarks, have assigned various causes for this fearful overthrow, but these are not sufficient to account for the stern and sweeping condemnation which overtook the Romish emissaries in Japan.

"The narrative we have already furnished," says the writer, "from their own historians goes far more to account for it. With what measure they had meted, it had been measured to them again. They had by their arts and contrivances subdued and domineered over the consciences of princes. Princes arose, among whom the celebrated Taiko Sama was pre-eminent, who shook off their yoke and spurned them from their courts. They had provoked the furious hostility of the Bonzes [Priests], and had trampled the native priesthood under their feet. They were pursued by them in turn with animosity as relentless and as deadly. They had instigated the

burning of monasteries, the demolition of idols. Their own churches were burnt, and their own crosses and images were trampled under foot. They had encouraged the hunt of Bonzes as of wild beasts, and they perished themselves by tortures yet more brutal. If we add to this the confessed licentiousness of the Portuguese merchants and shipmen, discrediting Christianity; commercial jealousy and the fear of the Japanese authorities that all power, spiritual and temporal, would pass out of their hands into those of foreign princes and a foreign priesthood; there is more than enough, in the absence or obscuration of spiritual truth, as developed in the word of GOD, to account for the convulsive efforts made by the Japanese to shake off a yoke, spiritual and temporal, which their shrewd intelligence made them instinctively feel was becoming intolerable, and ruinous to their national independence. We are no apologists for the means to which they resorted to shake off this yoke: the cruelties to which they resorted were savage and execrable. We cannot, indeed, undertake to distinguish what is false from what is true, what is legendary from what is historical in the Jesuit narrative of the persecutions, and we do not care to resort to any other. Sufficient, however, must still remain, after all deduction made, to convince us that many expired in horrible torments which surpassed even the horrors of the Inquisition. By a strange coincidence, while Jesuits and Dominicans were suffering such tortures in Japan, in Spain and Portugal (from which they issued) the merciless fires which consumed those whom they accounted heretics to ashes were blazing in their fullest vigor.

"'Quam temere in nosmet legem sancimus iniquam.'

RELENTLESS POLICY OF THE JAPANESE.

"It would occupy space unduly to chronicle the sickening details of relentless policy with which the Japanese trampled out every vestige of what called itself Christianity from their island: sooner than tolerate the slightest semblance of what they held was 'an accursed thing,' they withdrew their nation from all intercourse with their fellow-men, and sealed Japan hermetically against the nations of the earth. Such an overthrow is not a solitary instance in the history of Jesuitism. Perhaps, however, nowhere else, even in the history of the Jesuits, has there been a failure more conspicuous and more fatal. The toil of Sisyphus has been, throughout their whole career, the true emblem of their labors.

FINAL EXPULSION OF THE PORTUGUESE.

"It was in the year 1639, after a long and bloody persecution carried on for years, that the final expulsion of the Portuguese from Japan took place, and that the Dutch, their rivals in trade, who had joined the Japanese in pursuit of it, succeeded to certain limited commercial privileges. By a series of base and unworthy compliances they had, as their own writers admit, brought themselves to be both hated and despised, and were shut up in a small islet, which was more a prison than a factory. The story reported of one of them,

whether well or ill founded, only too truly represents the relations of the Dutch to Christianity in Japan. It is said that when one of them was taxed with his belief, his answer was, 'No, I am not a Christian; I am a Dutchman.' So far as Christianity in Japan is concerned, the record of Dutch intercourse with the country, if such it can be termed, presents a perfect blank. In such a review as we can pretend to offer in this article, we may fairly pass over nearly three centuries before we have again to do with Christianity in Japan. Whatever profession was made of it was secret; if fostered at all, it was by daring men, who, at the risk of their lives, kept alive some consciousness of the faith which Xavier taught. Necessarily, however, such machinations would be shrouded in obscurity, and it would be impossible to trace the record of them in a land so shut out from observation. We are therefore reduced to dwell upon the records of the last ten or twelve years, since, by the treaties concluded with Japan by England and America, the country has been open again to commercial enterprise. Once more, then, this most interesting land is in some measure accessible. Europeans have been dwelling in Japan, and Japanese have found their way to England and America, have gazed upon the marvels of Western science, and have striven to obtain some acquaintance with Western learning.

WHAT, THEN, IS THE PRESENT POSITION OF CHRISTIANITY IN JAPAN?

"So soon as ever the treaties were concluded, Protestant Missionaries from several Societies, American and English, established themselves at Nagasaki and Yokohama. As might be expected, at first they were objects of considerable suspicion, but after a while began to be courteously entreated. The Governors themselves founded schools, and invited the Missionaries to take charge of them. The pupils manifested interest in Christianity, and some were willing to read the English Bible: more Bibles were sold at Nagasaki than have ever been sold to the Chinese at Ningpo. For nine years, that is, almost to the present time, the ancient edicts against Christianity, although unrepealed, were not put in force. There seemed, therefore, a fair prospect that the Japanese might be overcoming their prejudices, and were once more likely to be open to the reception of Christianity. Since, however, the recent revolution in the country these fair prospects have been overcast. About three years ago a vigorous effort was made by the Government to stamp out the smouldering elements of Christianity. More than three thousand Romish Christians were seized by bands of soldiers in the neighborhood of Nagasaki, and have been kept in confinement ever since, away from the eyes of foreigners, in the interior of the country at Omura. Sintoo priests (who are now the dominant sect) have been sent out to explain the principles of the new and of the national faith; and at Nagasaki, and doubtless also at other places, every one has been compelled to present himself for registration and worship at the principal temple. The old tablets prohibiting the people from embracing Christianity, which, three or four years ago, had been taken

down, have been restored. These tablets have been set up in the heart of Yeddo, and on every square mile throughout the country, with the inscription —'The Christian sect is prohibited, as it has been hitherto. The corrupt sect is prohibited, as it has been hitherto.' The most jealous surveillance, no doubt, is exercised over Protestant Missionaries, and the risk to any converts would be most serious.

WHAT POLICY SHOULD BE PURSUED?

"A great question, then, arises, What policy ought to be adopted in these trying circumstances? We would premise what we have to say by expressing our firm conviction that this outburst of persecution has originated in the sleepless jealousy with which those who rule in Japan regard Romanism in their midst. We have written in vain if we have not demonstrated how bitter is their animosity, and how unmistakable has been the alarm at Romish proselytism. Such hostility to foreigners is not natural to the Japanese. The restrictions placed on commercial intercourse for centuries have been burdensome and injurious to themselves. Nothing short of a profound conviction of the incompatibility of national freedom with Romanism in the ascendant could have prevailed upon them to persist in such a policy. When, then, as the first-fruits of the recent treaties, there has been a reappearance in their midst of what they so much loathe and dread, and which has left its mark in blood and fire upon their annals, it is not surprising that there should have been alarm, and that alarm should have manifested itself in a revival of the jealous restrictions of the past. It is an awful fact, but one which it is impossible to ignore, that in addition to all the barriers which elsewhere hinder the Gospel of CHRIST, the most insurmountable in Japan should be that which has been erected by the overbearing policy and the arrogant pretensions of the Jesuit and other Missionaries of the Church of Rome, professedly in the name and for the cause of CHRIST. What, then, if there is to be hope or prospect of Missionary success, should be the course adopted by Protestant Christians in Japan? It is our firm conviction that there should be, by every lawful means, a most distinct and earnest disclaimer made of all complicity with Rome, her doctrines and her practices; a disclaimer so distinct that the Japanese could not mistake nor misinterpret it. It is emphatically a case where the word of GOD applies, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.' What Rome was in the days of Ignatius Loyola and Francis Xavier, Rome still is. *Semper eadem.* If she had changed, there might be comparative reluctance to separate the fortunes of Protestant Christianity from those of Rome, especially when suffering in the presence of a common foe. As it is, we have noticed, with extreme regret, attempts upon the part of our statesmen to cast the mantle of British protection over Romish Missionaries in China. We trust there may be no recurrence in Japan of an error, which, in the peculiar circumstances of that country, would be far more deadly, and, so far as man

can judge, fatal to the cause of Christianity. We would, moreover, deprecate all needless reliance upon the arm of flesh, and appeals to statesmen and politicians, except when practicable as a protection from personal violence and ill-usage. Again, the example of Rome should warn us against all such intervention, except *en dernier ressort*. Better, we think, suffer loss and hindrance for a while, than have recourse to such questionable help in a country like Japan.

APPLICABILITY OF THE SAVIOUR'S INJUNCTION.

"Again, we think it should be a paramount duty of our Missionaries in all their teaching to inculcate openly what their MASTER taught, that it is a Christian duty 'to render unto Cæsar the things that are Cæsar's, and unto GOD the things that are GOD's,' so that it should be clear in the eyes of all men, that there was neither wish nor intention to erect an *imperium in imperio* in the country. Above all, there should be increasing endeavors to disseminate the pure word of GOD in its fulness and integrity. We believe implicitly that 'it will not return to Him void, but that it will accomplish that which He pleases, and it will prosper in the things whereto he sends it.' Oral teaching is invaluable, where it may be had: 'beautiful on the mountains are the feet of them that bring glad tidings;' but we can rejoice in believing that, as in Madagascar so in Japan, a mighty work might be accomplished, in which man might do little and GOD might do much. A chief prejudice against Christianity there is, that it is, and ever has been, the religion of the foreigner: what if it were to be the religion of the native, evolved for himself out of the oracles of GOD? It is very probable that if religious freedom were openly proclaimed in Japan now, there might be a sudden, and possibly a large increase of nominal adherents to Christianity; discontent with the feudalism of the country, hardly yet extirpated, might enlist many in a religion which might promise them protection through European power against the imperious sway which subjugates them, and a repetition of the early successes of Xavier and his companions might be anticipated. Indications of this are apparent in the numerous accessions to the Romish faith which have recently occurred. But it is surely wise to take warning from the past, and to be content with the slow but certain operation of those means which we have reason to believe GOD has blessed and will bless. Sir Rutherford Alcock asserts that, 'To the Japanese, as to all semi-civilized races of the East, FORCE represents POWER and inspires RESPECT, and nothing else does. They will talk of the necessity of conforming all their acts to reason and good faith, and talk by the day or by the month, but deliberately disregard both, exactly in the proportion in which they believe you are prepared to bear it, without an appeal to the idol of their worship, and the only god they will fear or will propitiate—the god of war.' Admitting this witness to be true, if it can only be that Christianity can be propagated in Japan by the mouth of the cannon, and not by the mouth of the preacher,

and the utterance of the word of GOD, we would feel disposed to recognize the fact, that He that hath the key of David had placed before us a door which He had shut and no man openeth. We would grieve to think that Protestant Christianity should, on any pretext, be mixed up in the consciousness of the Japanese with bloody struggles and desolating wars. Such political convulsions will probably occur, and that speedily, if the Japanese persist in their policy of isolation; but if they must come, from such terrible calamities we would wish our holy faith to be distinctly separated. If 'rough and stern discipline' may be needed to impress upon the Daimios and their supporters 'the wisdom of maintaining peaceful relations by observing the obligations of treaties,' it would be matter of regret that among the hostile banners that might be displayed the cross of CHRIST should gleam."

PASTORAL.

ALTHOUGH the following Pastoral was prepared and distributed by Bishop Howe for the use only of his former parishioners, we trust he will pardon our giving to others the benefit of its earnest words and wise counsels. We venture without hesitation thus to use his paper, because during his long official connection with the work of Foreign Missions, he never withheld his aid in any form in which he could render it. "It is to serve the cause," will be, to him, an all-sufficient apology.

"*March* 17, 1872.

"*To the Congregation of St. Luke's Church.*

"BELOVED IN THE LORD: Through many of the happy years in which it was my privilege to serve as your Spiritual Guide and Counsellor, it was, you may remember, my custom to address a brief Pastoral to all the households of the flock on the eve of the Annual Collection for Foreign Missions.

"Seeing that it has not yet pleased GOD to establish a successor in the Rectorship of the parish, I trust you will not think me obtrusive if I in this season renew my old practice, and utter a parting word of exhortation.

"I have myself become a Missionary, and on my circuits through the vast field committed to my oversight, I see multitudes astray 'as sheep having no shepherd,' and I shall be compelled to beg, wherever I can find a willing ear, for means to enable me to send into the waste places faithful men who will gather the wanderers into the fold of CHRIST.

"But I should be most unworthy of my trust if my sense of want in the home field of Missions should divert my interest in the least from those perishing millions who lie in the utter darkness and debasement of heathenism. No Church can prosper that forgets them, or, remembering them, leaves them without constant effort for their relief. I could not have the effrontery to ask for a blessing upon my Mission, if my sympathies for those

in deeper want were all drawn in and bestowed upon myself and those committed to my care.

"I entreat the good people of St. Luke's to maintain in this, and in following years, the traditions of the past, to regard the cause of Missions to the heathen with peculiar interest, and to contribute for them with a liberal hand. I believe that the unabated prosperity of the parish in years past has been in great measure due to the spirit of beneficence which has prevailed in it. God has been faithful to His promise, 'He that watereth shall be watered also himself.'

"On Lord's-day next will be your opportunity for making your annual offering towards the reclaim of those benighted souls sitting in darkness, because they have never seen the light which floods your dwellings, and which your dying Lord has commanded His redeemed to bear forth even unto the ends of the earth.

"Come to the sanctuary with a full heart, and bearing in your hand a tribute significant of your love, and gratitude, and zeal; in view of which the Lord Jesus would say, as of the woman who anointed His feet, 'She hath done what she could.'

"Affectionately,

"Your friend and Pastor through many years,

"M. A. DeWolfe Howe."

WEST AFRICAN EXPLORATION.

Since the travels of Mungo Park and Rene Caille, the world has had no reliable information about that portion of the African continent which lies between Timbuctoo and the West coast; and even they furnished no detailed record, and added very little to the cause of scientific geography. Major Laing reached Timbuctoo, but it is said he was murdered in the desert on his return. Mr. Winwood Reade, about two years ago, went from Sierra Leone, through Falaba, to the gold diggings at Bure, in the Mandingo country, but we have as yet no published report of his experiences.

We are gratified, therefore, to be able to record the intelligence, just received from the Coast, that Sir Arthur E. Kennedy, the Governor-in-Chief of the British West African settlements, has commissioned Professor Blyden to visit and report to his Government upon the countries about the head-waters of the Niger, as far as Bammakoo and Kankan. We cannot predict the results of this undertaking, but we may safely expect that the effort to investigate a country known to be populous and to abound in natural resources will not fail to secure the sympathy of all lovers of human progress; and the descendants of Africa in this country cannot but look with prayerful and hopeful interest on the endeavors of one of their own race to penetrate the distant regions of their fatherland.

Sir Arthur E. Kennedy is an enlightened and ardent friend of Africa and the African race. He believes in their capacity, under fair opportunity, to take a respectable and efficient share in managing the affairs of this world. The disposition of the interior chiefs towards his Government is at this moment, we learn, highly satisfactory. His good name among them for hundreds of miles gives him peculiar influence for promoting explorations.—*African Repository.*

CHINA.

LETTER FROM REV. MR. HOHING.

NEW-YEAR'S-DAY IN CHINA.

HANKOW, *Feb. 9, 1872.*

REV. AND DEAR BROTHER: The universal season of leisure and rejoicing in the Flowery Land has begun. The Mandarins have locked up their seals; business in general is suspended; outstanding money accounts have been settled, peacefully or otherwise; the houses, adorned in and outside, are ready for the reception of guests, with everything in them for merrymaking. All looks so differently from what it did a few days ago; even the Coolies have washed themselves, and are so neatly attired that one hardly recognizes them. One visitor after another is announced. "Long life, promotion, happiness, and (in case one is married) male offspring," are their congratulations as they enter the room; and you know that to-day is the *Chinese New-Year*, for which you have already been prepared by the incessant "*feu de joie*" of crackers during the last night and previous to it. Politely you return the bow, invite them to sit down and drink tea, until another red card that is brought in announces another visitor. Taking advantage of this, those present bow and go, while you pass through the same ceremony with the rest. How can one feel otherwise than pleased at seeing so many bright and happy faces on this day, from the oldest of the family to the youngest? Looking out at the window, one should imagine it was "a Sunday at home," all is so quiet; no hammering under my window; no noise for several days to come. Can one help longing for the time when these benighted people will not only *once* in a year, but every *seventh* day, rest from their labor and keep the Sabbath of the LORD?

STUDY OF THE CHINESE LANGUAGE.

In consequence of the festive days of this season, I also have a few days' holiday, which enables me to write these lines, to rest a little from the daily routine-work, and to reflect on the past.

After one has spent days and months in succession with one's teacher, working at the language, always learning, and never coming to an end, one has no objection if this dry labor has to be suspended for a few days.

RETROSPECT.

I said New-Year's time in China affords, also, leisure to reflect upon the past: I mean, more particularly, upon our work.

It will be soon four years since I arrived in Wuchang, where I lived for a year, and three years since I took up my residence here in Hankow. Small as our work appears in expectation of what it *might* be, if more interest were manifested at home in the China Mission, we have every cause to be thankful to GOD, on our part, for the success that thus far has attended our efforts to spread the truth among this people. While it has not fixed itself in the hearts of many, it has been proclaimed to hundreds and thousands. The seed has been sown, and we need not trouble ourselves for the immediate result. Preaching has been kept up in two places on this side of the river, and the only drawback I have to complain of is, that I have every time a different audience before me, which makes it necessary to traverse the same ground over and over again in preaching. To pass from one to another in the periphery of truths, every time one addresses an assembly, may be well, and is *necessary* even to the instruction of *converts* at stated times, as the centre, CHRIST, is known to them already; but with ignorant heathens it is different; their eyes, so to speak, have to be opened first to their own depravity, and then directed to Him who is *the truth*, and *the sun* to give new life into the soul of man. In short, we have to point to the centre first, every time we wish to make known the Gospel, and prepare them for the reception of the same. It is a sad spectacle, very discouraging indeed (though we dare not be discouraged by it) to see hundreds come and listen, but no more to return, because also to them the Gospel is foolishness. Their mind is so enslaved with the concerns of this life as to be scarcely able to comprehend spiritual things. Corruption without and corruption within.

REDEEMING ASPECTS OF CHINESE LIFE.

It is true their social life presents many noble features, as for instance the patriarchal system that unites families into one; their regard for age; their filial piety, etc. Who, in a Chinese family, is not brother, sister, uncle and aunt, brother-in-law and sister-in-law? Everybody seems to be related to everybody; no end of courteous appellations, of polite phrases in addressing one another. This strikes a foreigner very much at first.

ANOTHER ASPECT.

But alas, when you come to look a little more closely into their daily life and doings, when you remove this outside covering, what an amount of corruption, falsehood, baseness and immorality; what a depth of iniquity is before you!—everything by which the Apostle Paul characterizes the heathen in the first chapter of his Epistle to the Romans. Like the Cretans, they are always liars. Their calm and consistent lies, their painstaking dishonesty, defy and baffle the vigilance of the barbarian's single eye. They are temperate; but

it is from necessity, not choice, that they are not *all* gourmands and gluttons. Amid all their apathetic mildness and benevolent maxims, the Chinese are a hard-hearted people; their land is "full of the habitations of cruelty." Without the slightest feeling of compassion, a so-called model son of Han may see a fellow-creature lying by the wayside in the most deplorable and helpless condition, and with all the means at his command to save him from ruin, he will, like the Priest and Levite in the Gospel, pass by on the other side; while twenty times perhaps he will stoop down, on his way home, to pick up fragments of paper on which he finds a character written, and then reverently burn them. In Shanghai I saw once a dying man carried to the temple, there to be suffered to famish and expire, whilst a number of vagabonds sat next playing cards, and the devotees and priests chattering their prayers beside him. No, in a land where, instead of sympathy, sickness awakens contempt and disgust, where Rachel does not weep for hundreds of her children, inoffensive and helpless babes, who are consigned to a premature death, because it is Rachel *herself* that kills them—a fact from which the heart recoils as one thinks of it—there is very little found, after all, to commend.

LETTER FROM MISS FAY.

BOYS TO BE SENT TO AMERICA TO BE EDUCATED.

In an article recently published in "Home and Abroad," on the subject of Japan, we took occasion to refer to the remarkable thirst for knowledge evinced by the Japanese, and to the fact that not only are schools of a high grade being established in Japan, but that her youth of both sexes are being sent, for education, to this country. The following extract from Miss Fay's letter, dated Shanghai, China, March 14, 1872, shows that measures to the same end are being adopted in China:

China seems waking up and looking after truth and science from the West. You have no doubt heard that the Emperor of China, through his Prime Minister, is going to send thirty Chinese boys to America this year for their education; that in three years thirty more will be sent either to America or Europe, these to be followed by other thirty in three more years, until several hundred shall be sent, and the first thirty return to their country, etc. The first thirty are to be absent from eight to ten years, and most of them will be put to school in New Haven, Conn., so one of the gentlemen who will have charge of them told me yesterday, as he called on me to see about one or two of my school-boys joining "the Mission to America," as he calls it. I am quite sorry that the boy who was most anxious to go, and is quite the cleverest boy in school, is too old to go: he is twenty, and none are admitted over fifteen, as they are to stay ten years. I have a nice little pet of eleven, that I should be right glad to send, but he is rather too young; yet there is already a

school established here for receiving pupils who may be prepared to go among the thirty for the next three years; *so*, if our Bishop does not object, I shall hope he may be one of the next *lot* sent, as he would then have every facility for a good education, and all at the expense of the Chinese Government. Mr. Chan Laisen, who takes them to America, is a nice gentlemanly person, a member of the London Mission, and was educated at Yale, New Haven.

The Boys' Boarding-school, the Hospital, and the Kong Wan Mission are going on as usual Hoong Niok proposed the other day that I should go on with Mr. Nelson's teaching of him and Kia-Sung Ting, which I would have done, but Ting lost his youngest child a few days after Mr. Nelson left. His wife is quite inconsolable; he does not like to leave her; so I have only seen him once since—and now Hoong Niok has inflamed eyes—and does not read at all—though he can attend to most of his duties at the hospital, and will, I hope, soon be able to read and study. Then, if Bishop Williams does not come over from Japan, I shall go on with their lessons till Mr. Nelson returns.

JAPAN.

TRANSLATIONS—SCHOOL.

We learn from letters recently received that Bishop Williams has finished translating the Four Gospels and the Prayer-book into the Japanese tongue. He has lately been on a visit to Japan, and has organized a school for boys at Osaka, which he has placed in charge of the Rev. Arthur R. Morris, the Missionary of our Church at that place. Mr. Morris writes: "Feb. 22.—The boys made their appearance yesterday afternoon, and were started by the Bishop in learning their A, B, C. We hope that this may be a way of introducing them, and perhaps some of their parents and friends, to the principles of the doctrine of Christ. They presented a very good appearance, and seemed pleased with their first introduction to the English language. Each of them wore his sword, although the oldest was not more than fifteen, and in the event of their having any altercation with their teacher he would be apt to get the worst of it, but they showed no disposition of that sort yesterday."

TREATY STIPULATIONS WITH CHINA, CONCERNING MISSIONARIES AND CONVERTS, TO BE STRICTLY COMPLIED WITH.

A recent number of the *Chinese Recorder and Missionary Journal*, published at Foochow, China, contains a very remarkable article upon the revision of the treaties with the United States and the other Powers in 1868–

69. Foreigners generally in China wished that the occasion should be improved by lessening Chinese exclusiveness, introducing steamboats, railroads, telegraphs, working mines, etc. The Chinese Government were determined to resist these attempts, and secret despatches were circulated, one of which has come to light, laying open the plans of the native rulers. These officials were persuaded that, if the treaties were revised in China, the force of foreign sentiment would lead the foreign ministers to yield to these demands of the times ; but, if *they* sent an embassy to the United States and Europe, the case might be different. Accordingly the Burlingame embassy was despatched, and all turned out as they shrewdly expected would be the case.

"The United States claiming to be the most progressive nation in the world, in making a new treaty with China, the most unprogressive nation on the globe, agreed that any privilege or immunity in respect to trade or navigation within the Chinese dominions, which may not have been stipulated for by treaty, shall be subject to the discretion of the Chinese Government. That 'discretion' at once declared itself opposed to all further concession."

As the merchants have been under more restrictions than before the revision, and as England in two notable cases has failed to maintain the clauses in the Treaty referring to religious toleration, and as the American Missionaries have been somewhat in doubt as to the course which their own government would pursue, one of the latter, the Rev. N. Sites, of Foochow, has addressed a letter of inquiry to M. M. Delano, Esq., the United States Consul at that city. Upon its receipt Mr. Delano sent a despatch to Minister Low, at Pekin, in which he propounded the following question :

"Is it the present policy of the United States Government to require a strict adherence, on the part of the Chinese, to treaty stipulations relating to Missionaries and Christian teachers?"

To this he received the following positive answer. "It is the policy of our Government to insist upon a strict compliance with treaty provisions in *all* things."

The article of our treaty referred to asserts in positive terms that "those who practise and teach the Christian religion"—whether foreigners or natives—"shall in no case be interfered with or molested."

FOREIGN MISSIONS OF THE CHURCH OF ENGLAND.

THERE is great disparity between the aggregate of our gifts for Foreign Missions and that of the contributions of the Christian people of England; and though we have a much more extensive home field than they have, yet we should bear in mind that they, too, give largely to various home objects, that they are more burdened with taxation than we are, and that the people generally are in much less prosperous circumstances than is the case with us. They have cultivated much more than we have the habit of *systematic* giving. The members of the Church of England alone give £327,695, which, counting the pound sterling at $5.50, makes *one million eight hundred thousand dollars.* The following very complete tabular statement of the various societies and their incomes has been prepared by the Rev. W. A. Scott Robertson, an English clergyman:

FOREIGN MISSIONS OF THE CHURCH OF ENGLAND.—A.D. 1870–1.

Founded.	*Income of each Society in* 1870.	*Analysis of Income.*	*From the United Kingdom.*
		£	£
1799	CHURCH MISSIONARY SOCIETY, £165,918.		
	Contributions from the United Kingdom, . .	162,712	162,712
	Home Receipts from Churchmen abroad, . .	325	
	Dividends, Interest, etc.	2,881	
1701	SOCIETY FOR PROPAGATION OF GOSPEL, £92,463.		
	Contributions from the United Kingdom, . .	*82,824	79,824
	* *This sum includes £3,000 raised in former years for Central African Mission, but not paid to S. P. G. until* 1870, *when Debentures in which it was invested were paid off.*		
	Home Receipts from Churchmen abroad, . .	135	
	Dividends, Interest, etc.	9,504	
1808	LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS,	£34,442	
	Contributions from the United Kingdom, . .	31,811	31,811
	Home Receipts from Churchmen abroad, . .	356	
	Dividends, Interest, etc., ...	2,275	
1823	COLONIAL AND CONTINENTAL CHURCH SOCIETY, £32,183.		
	Contributions from the United Kingdom, . .	16,030	16,030
	Receipts from the Mission Fields and from other Countries, ...	16,024	
	Dividends, Interest, etc., ...	129	
1698	SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, $31,685.		
	Portions of Free Contributions devoted to Foreign Missions, ...		15,000
1844	SOUTH AMERICAN MISSIONARY SOCIETY, £8,704.		
	Contributions from the United Kingdom, . .	6,639	6,639
	Receipts from the Mission Fields and other Countries, ...	2,065	

Founded.	*Income of each Society in 1870.*	*Analysis of Income.*	*From the United Kingdom.*
		£	£
1841	COLONIAL BISHOPRICS' FUND, £6,937.		
	Contributions from the United Kingdom, . .	450	450
	Dividends on balance of Endowment Fund raised in past years, ...	6,487	
1859	COLUMBIA MISSION, £3,539, ...		3,539
1858	UNIVERSITIES' MISSION TO CENTRAL AFRICA, £2,431.		
	Included above in S. P. G. totals, ...	1,912	
	Children's Fund, £440, and Oxford, £79, . .	519	519
1869	MACKENZIE MEMORIAL MISSION TO ZULULAND, £2,391.		
	Included above in S. P. G. totals, ...	1,139	
	Contributions not included above, ...	1,252	1,252
1691	CHRISTIAN FAITH SOCIETY FOR WEST INDIES, £2,176.		
	Dividends, Interest, etc., ...	2,176	
1870	FALKLANDS BISHOPRIC ENDOWMENT FUND, £2,204, .		2,204
1870	MONTREAL DIOCESE AID FUND, £2,000, ...		2,000
1868	CAPETOWN ASSOCIATION, £1,657.		
	Contributions from the United Kingdom, . .	1,637	1,637
	Dividends, Interest, etc., ...	20	
	CORAL MISSIONARY FUND, £1,106.		
	Contributions from the United Kingdom, . .	1,096	1,096
	Dividends, Interest, etc., ...	10	
1848	ST. AUGUSTINE'S COLLEGE, CANTERBURY, £1,336 (exclusive of Endowment for a Warden, Sub-Warden, and two Fellows).		
	From Missionary Studentship Associations, . .	700	880
	Other Contributions, ...	180	
	Funded Exhibitions, ...	456	
1860	MISSION HOUSE OF ST. BONIFACE, WARMINSTER, £1,000,		1,000
1866	ASSAM AND CACHAR MISSION, £578 (including £200 raised in India), ...		378
	MARITZBURG MISSION, £327.		
	Natal Guild of the Most Blessed Saviour, . .	127	327
	The Bishop's Commissary's Fund, ...	200	
	MELANESIA "ETON" FUND, £200, ...		200
1861	MOSLEM MISSION SOCIETY, £197, ...		197
	Total of the Donations, Legacies, and Annual Subscriptions received by these Societies from the United Kingdom for the year 1870, .		£327,695

The Church of England has three Training Colleges for Missionaries:

1.—The Church Missionary Institute (with 27 Students), founded in 1825, and supported by the Church Missionary Society.

2.—St. Augustine's College (with 35 Students), and endowed in 1848.

3.—Mission House of St. Boniface, Warminster (with 19 Students), supported by voluntary contributions.

A PERPLEXING NUMBER OF DIVINITIES.

Dr. Dollinger, in his work entitled *The Gentile and the Jew*, says that the religious system of the Romans was the most polytheistic of all religions, and that they carried farthest of all nations the personifying and deifying of every separate power.

Dr. Heffter, another German writer, says that to such an extent was this the case that it was almost ludicrous. They had divinities who presided over talkativeness and silence, over beginnings and endings, over the manuring of the fields, and over all household transactions! So immense was the number that it was sometimes difficult to recollect which was the right god to appeal to under special circumstances; so that they were obliged at times to call on the gods in general, and, dismissing all the known ones, to invoke some unknown one, or, as occasionally happened in great emergencies, to appeal earnestly to the one Supreme Being, of whom they had an obscure conception, and whom they entitled Jupiter Optimus Maximus. More often, however, in these emergencies, new gods were created for the occasion; and thus they came to invoke the pestilence, defeat in battle, blight, etc., as dangerous beings whom they must propitiate by sacrifices.

And yet, notwithstanding the statements of these learned men, we very much question if the Romans did carry the multiplication of divinities to so great and perplexing an extent as the modern Hindoos and Chinese.

The Rev. Dr. Duff, in his work on India, says that the Hindoos have *three hundred and thirty millions of gods!* "There are," he states, "gods of the heavens above, and of the earth below, and of the regions under the earth; gods of wisdom and of folly; gods of pleasure, who delight to shed around their votaries the fragrance of harmony and joy; gods of cruelty and wrath, whose thirst must be satiated with torrents of blood, and whose ears must be regaled with the shrieks and agonies of expiring victims. All the virtues and all the vices of man; all the allotments—beauty, jollity, and sport, the hopes and fears of youth, the felicities and infelicities of manhood, the joys and sorrows of old age—all, all are placed under the presiding influence of superior powers."

Though we do not know that an estimate has ever been formed of the divinities worshipped in China, yet Dr. Medhurst and other Missionaries say that it is almost as easy to find a god as a man in that country, and human beings number *there* four hundred millions!

On New-Year's Day, and in special emergencies, the Chinese call upon these gods in general, but on other occasions literary men worship the god of literature; merchants, and, indeed, almost all the people, the god of riches; farmers, the god of agriculture; seamen, the goddess of the sea, etc. All the people, too, worship the god of longevity, the god of health, and propitiate the fire god to preserve them from fire; the rain god to preserve them from floods; the god of the small-pox, when this disease is raging, etc. And

when the divinities they call upon fail them, they will sometimes, in great wrath, destroy the images of them and call upon "the unknown god;" and altars with this inscription are to be met with in Chinese cities. Our own Bishop Williams has written of one which he saw in the city of Shanghai. And the Chinese, like the Romans, make new objects of worship as new emergencies arise, and on rare occasions, in hours of great distress, they appeal most earnestly to "Heaven," under which designation they have some faint conception of the Supreme Being.

In Japan, too, there are eight millions of gods, and the Japanese are often perplexed as to which to worship. When Bishop Williams asked a man returning from a temple which one of the eight millions he had been worshipping, he replied, "No one in particular, but all in general;" nor did he know, he said, which of them it was best to pray to.

An obscure conception of one Supreme Being is possessed by all heathen people, but much the greater part of them *never* worship Him; and those who do pray to Him, do so only when in the greatest straits and distress. The *usual* worship of *all* is paid to those whom they consider inferior, yet powerful, divinities, and whom they look upon as nearer to them in nature, more sympathetic, and more ready to help them than the dread Majesty who is supreme over all.

How greatly do they need to have made known to them the true and merciful character of GOD, and to be shown that in the person of JESUS our human nature has been brought into union with the Divine nature, and that we have not a SAVIOUR "Who cannot be touched with the feeling of infirmities, but was in all points tempted like as we are, yet without sin."

CORRECTIONS IN ANNUAL TABLE OF CONTRIBUTIONS TO FOREIGN MISSIONS.

October 1st, 1870, to October 1st, 1871.

OUR attention having recently been called to several errors in the last Annual Table of Receipts for Foreign Missions, we have thought it well to revise the whole list, and in doing so have noted all the inaccuracies which have been found. These appear in the following table, except in cases where the differences were only to the extent of a few cents.

The inaccuracies here set down have arisen, chiefly, *First*—From slips of the type after the Annual Table was made up. All who have had to do with the preparation and printing of tabular statements like this, know how easily such accidents occur, for the reason that a slip of the merest fraction of an inch will make every line of the column inaccurate. *Secondly*—From errors in copying out the list; and from previous omissions, in some cases, of Contributions through Missionary Boxes, held by individuals in a parish. It is not easy to determine in every such case—nor in every case of individu. .

contribution—whether or no it be desired by the party that the amount should be added to the contributions from the church.

CORRECTIONS.

DIOCESE OF ALBANY.

Albany—St. Peter's....$267 19 should be $273 88
Hoganburgh—Mission..... 2 30
Messena—Good Shepherd..... 2 20

DIOCESE OF CENTRAL NEW YORK.

Clinton—St. James'.....$10 99 should be $22 77

DIOCESE OF CONNECTICUT.

Marbledale—St. Andrew's, instead of Manchester, St. Mary's..... 17 50
Sandy Hook—St. John's Chapel..... 13 00
Washington—St. John's, instead of Warehouse Point, St. John's..... 8 60

DIOCESE OF EASTON.

Christ Church Parish—Queen Ann's Co., $1 50 should be credited to Christ Church, Easton.
Christ Church—Easton..$70 44 should be 59 94
St. Peter's—Wicomico Co..... 10 00

DIOCESE OF GEORGIA.

Athens—Emmanuel.....$15 25 should be 30 25
Marietta—St. James'.... 3 40 should be 4 40

DIOCESE OF KENTUCKY.

Jefferson Co.—St. Matthew's instead of St. James'..... 20 00
Uniontown—St. John's..... 23 50

DIOCESE OF LONG ISLAND.

Roslyn—Trinity..... 16 68

DIOCESE OF LOUISIANA.

Houma—St. Matthew's..$29 89 should be 33 54

DIOCESE OF MARYLAND.

Emmanuel—Cumberland, Alleghany Co., $40 00 should be 40 50
Baltimore City—Our Saviour..... 10 50
Washington, District of Columbia—Trinity, $38 00 should be 54 06
Churchville, Harford Co.—Holy Trinity, $8 04 should be 22 10

DIOCESE OF MASSACHUSETTS.

Amherst—Grace.....$3 00 should be 4 25
Dedham—St. Paul's.....$68 00 should be 90 75
South Adams—St. Mark's instead of Somerville, Emmanuel..... 15 01

DIOCESE OF MINNESOTA.

St. Paul—Good Shepherd instead of Faribault, Good Shepherd..... 1 50
White Earth—Indian Mission..... 40 30

DIOCESE OF MISSISSIPPI.

Canton—Grace..... 6 00
Vicksburgh—Christ.....$20 80 should be 23 10

DIOCESE OF NEW HAMPSHIRE.

Claremont—Trinity instead of West Union 38 00

DIOCESE OF NEW YORK.

Cortland—Grace instead of St. Augustine 29 16
New York—Anthon Memorial—$145 52 should be 153 62
St. Bartholomew's—$552 90 should be 502 90
New York—St. James'..$138 14 should be $143 00
Piermont—Christ instead of Pine Plains, Regeneration, $8 34, making whole amount from the former.. 163 09

DIOCESE OF NORTH CAROLINA.

Woodville—Grace instead of St. Barnabas' 5 50

DIOCESE OF OHIO.

Clifton—Calvary.....$118 98 should be 97 79

OREGON.

Oregon City—St. Paul's instead of Milwaukee, St. John's..... 6 00
Portland—Trinity.....$69 94 should be 35 56
St. Stephen's..... 69 94
Salem—St. Paul's instead of Roseburg, St. George's..... 32 50

DIOCESE OF PENNSYLVANIA.

Allentown—Grace.....$28 18 should be 17 96
Mediator..... 3 47 should be 7 69
Bellefont—St. John's instead of Bedford St. James'..... 20 36
Lykenstown—Christ..... 1 75
Philadelphia—Incarnation $85 95 should be 95 00
St. James' instead of St. James the Less..... 223 30
St. Luke's....$1,902 91 should be 1,910 75
Zion..... 59 10
Towanda—Christ.....$5 00 should be 50 00
Troy—St. Paul's..... 3 00

DIOCESE OF RHODE ISLAND.

Woonsocket—St. James'..$59 80 should be 40 20

DIOCESE OF SOUTH CAROLINA.

Cheraw—St. David's..... 63 00
St. Helena Parish..... 3 00

DIOCESE OF VIRGINIA.

Lexington, Amherst Co.—St. Mark's instead of St. Luke's..... 2 90
Wickliffe, Clark Co...... 12 13
Whittle—Grace and Trinity $28 15 should be 36 40
Charlestown, Jefferson Co.—St. Andrews' $159 19 should be 219 64
St. James', Mecklenburg Co.—$3 41 should be 4 30
St. Luke's, Mecklenburg Co.—$4 30 should be 3 41
Salem, Roanoke Co.—St. Paul's and St. John's..... 5 15
Oak Grove—St. Peter's instead of Montrose, St. James'..... 16 57

WASHINGTON TERRITORY.

Olympia—St. John's..... 1 50

WYOMING TERRITORY.

Cheyenne—St. Mark's..... 2 00
Laramie—St. Matthew's..... 9 98

DIOCESE OF WESTERN NEW YORK.

Perry—Holy Apostles..... 0 65
Rochester—St. Paul's..... 17 66

LEGACIES.

The following were, through inadvertence, omitted from the separate list of Legacies in the Annual Report of the Foreign Committee, in October,

1871. They had, however, been previously acknowledged in the monthly receipts of the Treasurer, and were included in the sum total of the receipts for the year:

New York—White Plains, estate of Jesse Purdy..... $500 00

Central New York—Oxford, estate of Cyrus Tuttle..... $300 00

ACKNOWLEDGMENTS.

N. B.—With all remittances the name of the Diocese and Parish should be given.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from April 1st to May 1st, 1872:

ALABAMA.		
Greensboro'—St. Paul's.....	$10 00	
Mobile—Trinity, Mrs. H. D. Caesar	10 00	20 00
ALBANY.		
Albany—St. Paul's.....	50 00	
Burnt Hills—Calvary, and *Charlton*—St. Paul's S. S.	6 52	
Cooperstown—Christ.....	10 00	
Salem—St. Paul's S. S.....	5 00	
Troy—Ascension. A Member.....	10 00	
Warrensburgh—Holy Cross.....	5 00	86 52
CALIFORNIA.		
Benicia—St. Paul's, for Japan.....	26 35	
San Francisco—Advent.....	54 90	81 25
CENTRAL NEW YORK.		
Auburn—St. John's S. S., Easter offering.....	4 98	4 98
CENTRAL PENNSYLVANIA.		
Carlisle—St. John's.....	10 00	
Lykens—Christ S. S.....	4 76	14 76
CONNECTICUT.		
Cheshire—St. Peter's.....	4 14	
Hebron—St. Peter's.....	3 26	
Hartford—St. Stephen's.....	106 45	
New Canaan—St. Mark's.....	10 00	
New London—St. James', A Member, for books for Rev. R. H. Gibson	10 00	
Newtown—Trinity.....	20 60	
St. John's Chapel.....	5 83	
Seymour—Trinity.....	9 24	
Southport—Trinity, $50; S. S. Anniversary, for ed. of Walter Bulkley, Africa, $51.80; In Memoriam of Frederic Bulkley, $50 ..	151 80	
Waterbury—St. John's, a family thank-offering	50 00	
Watertown—Christ S. S.....	5 00	376 32
DELAWARE.		
Christiana Hund.—Christ, Five-cent coll.....	41 68	41 68
EASTON.		
Cambridge—Great Choptank Par...	10 00	
Easton—St. Peter's Par.....	2 00	12 00
ILLINOIS.		
Chicago—Calvary, A Member.....	2 00	
Danville—Holy Trinity.....	3 60	5 60
INDIANA.		
Evansville—St. Paul's.....	$91 00	
Fort Wayne—Trinity.....	10 50	
Michigan City—Trinity.....	10 00	111 50
IOWA.		
Council Bluffs—St. Paul's S. S.....	9 63	
Davenport—The Bishop's Ch.....	15 00	
Des Moines—St. Paul's.....	30 00	
Mt. Pleasant—St. Michael's S. S...	4 07	58 70
KANSAS.		
Monmouth—Emmanuel.....	1 25	1 25
KENTUCKY.		
Caseyville—St. Paul's.....	6 30	
Louisville—St. Paul's, for Africa, China, and Japan.....	137 15	
Maysville—Ch. Nativity, for sup. of a boy in boarding-school, Wuchang.....	40 00	183 45
LONG ISLAND.		
Brooklyn—Ch. Messiah S. S.....	43 25	
Ch. Our Saviour, S. S. Class.....	2 00	
Grace S. S., for Miss Scott, Africa.....	60 00	
Holy Trinity, $381.85; Class No. 6, $5	386 85	
St. Ann's, special for Mrs. Schereschewsky's school, Pekin, $200; Italian Committee, $200; Gen'l, $96.75.....	496 75	
St. Mark's (Adelphi St.)..	37 38	
Flushing—St. George's Mission...	5 52	
Hempstead—St. George's, N	100 00	1131 75
MAINE.		
Bath—Grace.....	4 00	4 00
MARYLAND.		
Baltimore — Ascension, Mary's Easter offering.....	25	
Grace.....	55 00	
Frederick—All Saints', $92.24; Five-cent coll., $50; of which $10 for China, and $10 for Africa.....	142 24	
Frederick Co.—St. Mark's.....	16 50	
Washington — St. Mary's Miss. Chap. S. S., for Africa...	3 00	216 99

MASSACHUSETTS.

Boston—Christ	$8 00	
Good Shepherd, $50; S. S., $19.42	69 42	
Emmanuel, Hon. E. R. Mudge, $2,500; Nathan Matthews, Esq., for sup. of a Missionary in Africa, $600	3100 00	
St. Matthew's	35 00	
St. Paul's	315 50	
Trinity, per Am. Ch. Miss. Society	25 00	
East Boston—St. John's	10 00	
Brookline—St. Paul's	585 23	
Fiskdale—Grace	5 00	
Fitchburgh—Christ, per Am. Ch. Miss. Society	30 00	
Lawrence—Grace, for sup. of a child in Af., per Am. Ch. Miss. Society	25 00	4208 15

MICHIGAN.

East Saginaw—St. Paul's	26 65	
Dearborn—Christ	8 00	34 65

MINNESOTA.

Minneapolis—Gethsemane	22 75	22 75

MISSISSIPPI.

Canton—Grace	8 00	8 00

MISSOURI.

Macon—St. James'	3 00	
St. Louis—Christ	148 00	151 00

NEW HAMPSHIRE.

Concord—St. Paul's	15 00	15 00

NEW JERSEY.

East Orange—Christ, $8.50; S. S., $8	16 50	
Freehold—St. Peter's	21 32	
Moorestown—Trinity, $25; S. S., $29.81	54 81	
Newark—House of Prayer	11 39	
Orange—St. Mark's, A Member	250 00	
Swedesboro'—Trinity	40 59	
Woodbury—Christ, for China	5 00	399 61

NEW YORK.

Matteawan—St. Luke's, Five-cent coll.	8 00	
New Brighton—Christ	2 50	
New Rochelle—Trinity, Rev. M. H. Wellman, $3; Maria and Tommie W., $1.50	4 50	
New York—Epiphany S. S., for Rev. Mr. Auer, per Am. Ch. Miss. Society	42 50	
St. Ann's, Miss M. Staley, Five-cent coll., $8; A Member, for China, $2.50	10 50	
Grace, of which for Grace Ch., Rome, Italy, $250; for Rev. Dr. Hill's special fund, $100; special for books, $15	3189 93	
Transfiguration	155 17	
St. George's, German Mission, for Rev. Mr. Auer's work, through Rev. Mr. Fleishacker	15 00	
St. Michael's	10 00	
Trinity Chapel, for Rev. Dr. Hill's special fund	100 00	
Sandy Hill—Zion	6 00	3544 10

NORTH CAROLINA.

Asheville—Trinity	$1 00	
Jackson—The Saviour	10 00	
Lenoir—St. James' S. S.	16 00	
Washington Co.—St. David's	3 75	30 75

OHIO.

Cincinnati—Christ	61 24	
Cleveland—St. Mary's, $17.25; for China, $2; for Rev. Mr. Auer, $6	25 25	
Cuyahoga Falls—St. John's	10 00	
Glendale—Christ, $18.36; S. S., $59.81	78 17	
Newark—Trinity	31 00	
Piqua—St. James'	42 70	
Put in Bay—St. Paul's, per Am. Ch. Miss. Society	20 00	
Portsmouth—All Saints', Five-cent coll., per Am. Ch. Miss. Society	18 00	
Warren—Christ, $7.30; S. S., for sup. of a pupil in Miss Fay's school, China, $28.45	35 75	322 11

OREGON.

Salem—St. Paul's	5 00	5 00

PENNSYLVANIA.

Coatesville—Trinity	12 01	
Doylestown—St. Paul's	10 00	
Germantown—Christ S. S., for sup. Rev. Mr. Auer, Africa, $22.35; Woman's Work in Foreign Lands, $1.25.	23 60	
Manayunk—St. Stephen's, for ed. of W. B. Stephens and Orlando Crease, Africa	60 00	
Philadelphia—Bishop's Ch.	29 68	
Grace S. S.	200 90	
St. Luke's, add'l, $2; A Member, $1; S. S., for Katie Widdi's scholarship, Cape Palmas Orph. Asyl., $25	28 00	
St. Mark's *		
St. Timothy's S. S.	18 70	
Mediator S. S., for the Rev. R. H. Gibson, to buy a canoe, $30; for Rev. E. H. Thomson, for ed. of a girl in Mrs. Thomson's school, China, $45; for Cape Palmas Orph. Asylum, Africa, $31.09	106 09	
All Saints'	10 00	
St. Andrew's	616 52	
Incarnation	40 00	
Epiphany Female S. S., for Newton scholarship in Miss Fay's school, China	40 00	
Radnor—St. David's	16 40	
Westchester—Holy Trinity, Ladies Miss'y Society, for Africa	50 00	1261 00

PITTSBURGH.

East Liberty—Calvary S. S., for Rev. J. D. Wilson, scholarship Hoffman Inst., Africa, $75; for Miss Fay's school, China, $40; Gen'l, $1.83; Jos. H. Hill, for Kate R. Hill scholarship, Hoffman Institute, Af., $75; for Mrs. Thomson's sch'l, Shanghai, $40, per Am. Ch. Miss. Society	231 83	

* *Correction*—The $100 from Grace Ch., Baltimore, for Rev. Dr. Hill's Special Fund, acknowledged in the April number, should have been credited to St. Mark's Ch., Philadelphia.

Greensburgh—Christ, for China and Africa $40 00
Pittsburgh—Trinity, A Member... 10 00
Sewickly—St. Stephen's..... 9 50
Townville—Calvary Chapel S. S.... 2 00 293 33

RHODE ISLAND.

Bristol—St. Michael's, Three Members, for Africa 60 00
Pawtucket—St. Paul's S. S., Infant Class..... 25 50
Providence—Grace..... 175 00
St. Andrew's..... ..... 89 62
Warren—St. Mark's..... 31 25
Wickford—St. Paul's..... 70 88 452 25

SOUTH CAROLINA.

Cheraw—St. David's.... ..... 5 00
Statesburgh—Claremont..... 7 00
Union—Nativity 20 00 32 00

TENNESSEE.

Nashville—Christ..... 15 25 15 25

TEXAS.

San Antonio—St. Mark's... ..... 24 50 24 50

UTAH.

Salt Lake City—St. Mark's..... 25 00 25 00

VERMONT.

Brattleboro'—St. Michael's..... 6 50
Rutland—Trinity..... 15 00 21 50

VIRGINIA.

Alexandria—Grace S. S..... 37 64
Charlestown—St. Mark's S. S., for China..... 8 85
Zion, for Rev. Mr. Hoh ing's school, quarterly payment, $8.75; quart. coll., $15.88..... 24 63
Culpepper—St. Mark's, for Culpepper scholarship in Boys' Boarding-school, Wuchang..... 20 00
Dinwiddie and Nottoway Cos.—Churches 15 00
Fredericksburgh—St. George's Female Aid Society, for China..... 20 00
Front Royal—St. Thomas', for China, $8; Africa, $4; A Family, for Africa, $7; per Am. Ch. Miss. Soc'y 19 00
Green Springs—St. John's, for scholarship in Rev. W. J. Boone's school, Wuchang, China 40 00
Hanover Co.—St. Martin's Par.... 14 67
Ivy Depot—Emmanuel..... 7 00
Jefferson Co.—Churches under charge Rev. J. E. Grammer..... 10 50
Lawrenceville—St. Andrew's Par., for ed. of a boy in Boarding-school, Wuchang.... 40 00
Lexington—Grace, for China and Japan..... ..... 50 00
Leesburgh—St. James' S. S., for China..... ..... 30 00
Markham Station—For Rev. W. J. Boone's school, Wuchang..... 29 17
Middleburgh—Meade and John's Par., $20; S. S., for Meade and John's scholarship in training sch'l, Wuchang, China, $40... 60 00
Norwood..... ..... 5 00
Petersburgh—Grace..... 53 74
Richmond—St. John's..... 25 00.
Warrenton..... 6 35 516 55

WISCONSIN.

Delavan—Christ $10 00
Milwaukie—St. James'..... 23 20 33 20

LEGACIES.

N. Y., Cherry Valley—Estate Mrs. Lucy Shannon.....1000 00
Pa., Philadelphia—Estate Aug. Lehman, for Bibles in Chinese..... 57 00 1057 00

MISCELLANEOUS.

Alb.—Delhi, Chas. Marvine, for China..... 25 00
Conn.—Westville, John Trubman. 10 00
Del.—Claymont, Mrs. W..... 2 50
Ills.—Galena, M..... 10 00
Waverly, S. G. M. A..... 10 00
Md.—Baltimore, Mrs. S. G. Wyman, to be expended by Miss Botts, for Orphan Asylum, Cape Palmas, Africa..... ..... 100 00
J. H. B. 1 00
Minn.—Faribault, Jesse Dobbin... 1 35
Neb.—Omaha, Lulu T. Perry..... 1 09
N. Y.—New York, Am. Tract Society, for their work in China..... 200 00
M. E. Newton..... 5 00
F..... 100 00
D., for Font..... 2 50
Port Byron, A Friend, $1; A Little Girl, 13 cts..... 1 13
N. J.—Freehold, Mrs. L. S. Vought, for the Ryall scholarship, Boys' Sch'l, China... ..... 20 00
Hoboken, Mrs. N. S. Harris..... 10 00
N. C.—Hillsboro', A Friend..... 7 00
Cent. Pa.—Towanda, O. D. B..... 3 00
Penn.—Lancaster, Mrs. H. K. B.. 2 00
New Brighton, Mrs. P. S. Wolcott 10 00
Philadelphia, Cash..... 50
E. Palmer..... 1 00
Pitts.—Franklin, Woman's Miss'y Association... ..... 7 00
Va.—Alexandria, High School, Pupils of..... 60
Ashland, Agnes T. Smith, for China, per Am. Ch. Miss. Soc'y..... 1 40
Old Point, Rev. M. L. Chevers..... 10 00
Warren Co., J. A. D., for China..... 2 00
Wytheville, M. F. G., special, for Miss Baldwin, Jaffa..... 20 00
W. N. Y.—Buffalo, H. K. Heywood, for Rome, Italy, $5; Japan, $5; for Interior Africa, $5; for Ting's Mission work at Kong Wong, $5; for Mission among the Jews at Jerusalem, $5..... 25 00
Rochester, Lucy E. Guernsey, for Cape Palmas Orphan Asylum..... 5 00
Italy—Rome, Grace Chapel 66 12
Miscellaneous—Cash..... 2 50
Cash..... 1 00 575 60

$15,499 05
Receipts from Missionary Boxes..... 1,617 89

$17,116 94
Amount previously acknowledged.. 56,424 25

Total from Oct. 1, 1871..... $73,541 19

RECEIPTS FROM MISSIONARY BOXES.

April, 1872.

ALBANY.

Albany—6334	$2 00	
Morley—11,896	1 00	
Port Henry—3092	2 00	
Salem—St. Paul's S. S., 9 boxes	5 12	
Troy—St. Luke's, 37 boxes	24 10	
8820	9 13	43 35

ARKANSAS.

Osceola—7 boxes	2 50	2 50

CENTRAL NEW YORK.

Binghamton—11,802	2 00	
Cazenovia—8789	1 06	
Port Byron—	0 37	
So. Worcester—6753	2 00	
Watertown—Grace, 3 boxes	6 00	11 43

CONNECTICUT.

Clinton—8811	2 50	
Hebron—St. Peter's, 7 boxes	7 78	
Naugatuck—5147	1 00	
New Haven—8791, $1; 8792, 75 cents	1 75	
St. John's, 41 boxes	40 68	
Oxford Church—Welton box	2 00	
Sharon—Christ S. S., 6 boxes	5 00	
South Canaan—8116	1 10	
Waterbury—St. John's S. S., 26 boxes	33 00	
Wilton—1260	75	
Winsted—8847	1 75	97 31

DELAWARE.

Christiana Hund.—8774	2 71	
Claymont—12,749	2 00	
Delaware City—11,402	30	
Newark—St. Thomas' S. S.	56 25	
Smyrna—St Peter's, 6 boxes	4 00	65 26

EASTON.

Easton—St. Michael's Par	5 61	
Snow Hill—7 boxes	2 88	
Wye Mills—5640	2 10	10 59

FLORIDA.

Monticello—4 boxes	4 85	
Palatka—2872	1 10	
2877	1 00	6 95

GEORGIA.

Americus—2746	10 00	
Savannah—1211	3 70	13 70

ILLINOIS.

Albion—St. John's	5 00	
Galena—6873	2 00	7 00

IOWA.

Durant—St. Paul's	6 45	
Tipton—Grace	1 87	
F. Madison—Hope Ch	2 00	
Newton—8806	1 25	11 57

KENTUCKY.

Newport—St. Paul's	12 03	
St. Matthew's—St. Matthew's S. S., 10,841 to 10,847	6 00	18 03

LONG ISLAND.

Brooklyn—2934	1 50	
2923	3 44	
Flushing—St. George's Mission, 8 boxes	3 14	
Lizzie and Major's missionary box	2 00	10 08

LOUISIANA.

Houma—4 boxes	$15 80	
New Orleans—St. Anna's Chapel S. S., 13 boxes	13 35	29 15

MAINE.

Sangerville—4956	1 25	1 25

MARYLAND.

Baltimore—7 boxes	5 53	
Baltimore Co.—10,880	1 75	
Cumberland—3 boxes	14 00	
Frederick—All Saints'	14 36	
Chapel	95	
Georgetown—St. John's, 3060	8 58	
Nottingham—12,281	1 25	
Prince Geo. Co.—St. Paul's Par., St. Mary's	10 00	
St. Paul's S. S	6 21	
Sunderlandville—All Saints'	4 30	66 93

MASSACHUSETTS.

Boston—10,718	1 00	
3236	1 20	
Dedham—St. Paul's, 6123	21 17	
3585	17 28	
Dorchester—St. Mary's, 22 boxes	45 00	
Lawrence—Grace	0 20	
Wilkinsonville—St. John's S. S.	3 60	89 45

MICHIGAN.

Alpena—12,005	1 00	1 00

MISSISSIPPI.

Canton—Grace	3 00	3 00

NEW JERSEY.

Bloomfield—4502	35	
East Orange—Christ, 26 boxes	16 28	
Elizabeth—12,732	2 50	
Fairview—Trinity	6 22	
New Brunswick—St. John Evangelist's 7 boxes	12 26	
Orange—Grace, 13,301, for Grace scholarship in Miss Fay's school; China ⅛	20 00	
8128	2 79	
Perth Amboy—937	3 12	
Woodside—1333	5 00	68 52

NEW YORK.

Cortlandville—	1 50	
Fordham—St. James' S. S., 8 boxes	19 27	
Highland Falls—6575-6576	10 00	
Matteawan—	5 86	
Newburgh—10,876	1 00	
New York—7259	9 00	
8788	5 25	
10,881	6 00	
	4 15	
5098	1 00	
3272	1 71	
8769	3 13	
4550	1 12	
4394	70 00	
Anthon Mem. 4 boxes	5 18	
8829	2 69	
North Salem—7 boxes	16 78	
Pleasant Valley—	3 60	
Poughkeepsie—4 boxes	1 60	
Rossville—10 boxes	7 10	
West Point—8778	3 00	178 94

NORTH CAROLINA.

Lenoir—4385	$1 50	
Lincolnton—10 boxes	1 75	
Salisbury—6630-6631	1 56	
Wilkesboro'—Gwyn's Chapel, 10,874.	4 12	
10,873	1 38	10 31

OHIO.

Glendale—Christ S. S., 13 boxes	10 13	
Cross Creek—St. James'	11 55	21 68

CENTRAL PENNSYLVANIA.

Eckley—St. James' S. S.	21 74	
Lykens—5558	50	
Mahanoy City—9994	1 30	23 54

PENNSYLVANIA.

Athens—11 boxes	10 10	
Bristol—St. James'	3 50	
Germantown—Christ, for Mrs. Thomson's work, China.	34 00	
Philadelphia—11,804, 6, and, 7	25 00	
Ascension, 6 boxes	18 50	
5935	2 00	
5417	2 00	
12,018	5 00	
8134	7 91	
12,003	6 66	
Miss S. E. Dennis, 10 boxes	5 10	
Burd Orphan Asylum, 3 boxes	2 00	
8805	1 30	
7812, 7376, 7816	8 40	
St. Luke's, 30 boxes	75 41	
Epiphany, 12,734, per A. C. M. S.	1 50	
Philipsburgh—8532	16 67	
Pottstown—Christ, 40 boxes	82 44	
Westchester—5537	65	308 14

PITTSBURGH.

Allegheny City—Emmanuel, 9 boxes	8 40	
Pittsburgh—St. John's, 3 boxes	6 69	
Warren—Trinity Memorial	2 17	17 26

RHODE ISLAND.

South Scituate—4689	25	25

SOUTH CAROLINA.

Clarendon—St. Mark's	60	
Charleston—Grace, for China	10 02	
Columbia—4160	7 00	
Edgefield—For China	2 00	
Yorkville—Good Shepherd, 3 boxes	2 90	22 52

TENNESSEE.

Bolivar—St. James' S. S.	10 26	
Memphis—Calvary, 4 boxes	6 33	16 59

VIRGINIA.

Alexandria—Christ	$119 71	
5115, for Mr. Nelson	2 25	
Berryville—Grace, 29 boxes	27 45	
Boydton—1310, 6062	2 10	
Charlestown—Zion, of which from S. S., for Miss Fay's orphans, $37.30	78 78	
Cobham—5589, 1209	3 00	
Hicksford—3685	75	
Ivy Depot—Emmanuel	9 53	
Marion—2 boxes	5 79	
654	1 50	
Markham Sta.—	17 33	
Martinsburgh—Trinity S. S.	20 56	
3 boxes	1 55	
Middleway—	16 36	
Modest Town—8809	3 00	
Norfolk—8768	2 50	
10,000	5 69	
Oak Grove—St. Peter's	6 06	
Orange C. H.—8 boxes	10 36	
Painesville—12,746	50	
Petersburgh—3 boxes	11 26	
Giles B. Cooke, private colored school	6 48	
Portsmouth—1538	55	
Richmond—for China	5 75	
11,518	1 00	
Shepherdstown—Trinity	14 00	
The Plains—Whittle Par., 16 boxes	13 93	
The Meadows—11,227	3 01	
Verdon—St. Martin's Par., 12 boxes	12 41	
Warrenton—St. James' S. S.	11 52	
Wytheville—St. John's, 10 boxes	8 75	423 33

WESTERN NEW YORK.

Belmont—5609	1 86	
11,699	50	
Clyde—12,004	3 00	
Dansville—11,401	1 00	6 36

WISCONSIN.

Geneva—6803	1 10	
Alderly—11,808	1 00	
Berlin—	9 78	
Burnett—6158	8 00	
Mauston—6757	2 00	
Portage—St. John's, 14 boxes	8 67	
Sussex—8846, 8845	1 45	32 00

MISCELLANEOUS.

2828	1 50	
4564	75	
1416	1 00	3 25
Total		$1617 89

FOREIGN STATIONS.

WESTERN AFRICA.

Rev. J. G. Auer, M.A.....*Cavalla.*
Rev. G. W. Gibson, (Liberian).....*Monrovia.*
Rev. Alex. Crummell, B.A., " ".....*Caldwell.*
Rev. A. F. Russell " .....*Clay Ashland.*
Rev. S. D. Ferguson " .....*Mt. Vaughan.*
Rev. N. T. Doldron.....*Monrovia.*
Rev. R. H. Gibson (Deacon).....*Sinoe.*
Rev. Samuel Seton (Native).....*Hoffman Station.*
Rev. C. F. Jones (Native Deacon).....*Taboo.*
Rev. E. Neufville " .....*Bohlen.*
Mrs. Auer.....*Cavalla.*
Mrs. Ware.....*Cavalla.*
Miss Margarette Scott.....*Cavalla.*
Miss Julia De B. Gregg.....*Rocktown.*
Miss Mary E. Savery.....*Orphan Asylum, Cape Palmas.*
Miss Fanny J. Botts..... " " " "
J. J. Blyden (Liberian, Candidate for Orders).....*Basa.*
—— Clark " Candidate for Orders)..... "
J. Neyle " Catechist..... "
S. P. Broome.....*Crozierville.*
L. Montgomery (Liberian Teacher, Candidate for Orders).....*Cavalla.*
W. M. Richards (Liberian) Candidate for Orders...*Cavalla.*
Edward Hunt " Teacher.....*Cavalla.*
M. P. Valentine (Native) Candidate for Orders....*Rocktown.*
Joseph A. Russell (Liberian) " " .....*Tebo.*
Samuel Boyd (Native) Teacher and Catechist.....*Fishtown.*
G. T. Bedell " Teacher.....*Cavalla.*
Alonzo Potter " " .....*Gbemlalu.*
John Farr " " .....*Half-Draway.*
B. B. Wisner " " .....*Bereby.*
Merrick White " Catechist.....*Rocktown.*
John Bohlen " " .....*Bohlen.*

Richard Killen, Native Teacher.....*Rockbookah.*
O. E. Shannon, " " .....*Hideye.*

CHINA.

Rt. Rev. C. M. Williams, D.D., Miss'y Bishop. Address.....*Shanghai.*
Rev. Robert Nelson..... "
Rev. Elliot H. Thomson..... "
Rev. Samuel I. J. Schereschewsky, D.D.....*Peking.*
Rev. Augustus O. Hohing.....*Hankow.*
Rev. S. R. J. Hoyt.....*Wuchang.*
Rev. W. J. Boone..... "

Rev. Kong-Chai Wong (Presb'r).....*Shanghai*
Rev. Yung-Kiung Ngan, M.A. (Presb'r).....*Hankow.*
Mr. Hoong Niok Woo, Candidate for Orders.....*Shanghai.*
Mr. Kia-Sung Ting " ..... "
Mrs. Nelson..... "
Mrs. Thomson..... "
Miss Lydia M. Fay..... "
Mrs. S. Schereschewsky.....*Peking.*
Mrs. Hoyt.....*Wuchang*
Mrs. Boone..... "

JAPAN.

Rt. Rev. C. M. Williams, D.D., Miss'y Bp.....*Oosaka.*
Rev. A. R. Morris..... "

GREECE.

Miss Marion Muir.....*Athens.*

HAITI.

Rev. J. Theodore Holly.....*Port au Prince.*
Rev. St. Denis Bauduy..... "
Rev. Julien Alexandre.....*Cabaret Quatre.*
Mr. Alexander Battiste (Catechist).....*Port au Prince.*

Committee for Foreign Missions.

Rt. Rev. HORATIO POTTER, D.D., LL. D., *Chairman.*

Rev. John Cotton Smith, D.D.
Rev. H. Dyer, D.D.
Rev. Benj. I. Haight, D.D.
Rev. W. R. Nicholson, D.D.
Rev. William H. Hare.
Stewart Brown, Esq.
Lewis Curtis, Esq.
Lemuel Coffin, Esq.
Frederick S. Winston, Esq.
James S. Aspinwall, Esq.

Rev. William H. Hare, *Secretary and General Agent*, No. 23 Bible House, Astor Place.
Rev. S. D. Denison, D. D., *Honorary Secretary*, No. 23 Bible House, Astor Place.
James S. Aspinwall, Esq., *Treasurer*, No. 86 William Street, New York.

Stated Meetings—Third Monday of each Month.

Boxes and Parcels for Foreign Missions.

Boxes and parcels of books, clothing, and materials of all kinds, may be forwarded to the Rev. William H. Hare, Secretary and General Agent, 23 Bible House, New York. Notice of shipment should in all cases be sent by letter to the Secretary as above, *stating contents and value of each package.*

Rates of Postage to our Mission Fields.

GREECE.—Via North German Union direct, Letters, each half ounce or fraction thereof, . . 14 cts.
Newspapers, each, ... 9 cts.

CHINA.—Via San Francisco, (thence first of each month,) Letters, each half ounce or fraction thereof, ... 10 cts.
Newspapers, each, ... 2 cts.
Book Packets, each four ounce or fraction thereof, ... 4 cts.

LIBERIA.—Via Southampton, (thence weekly,) Letters, each half ounce or fraction thereof, 16 cts.
Newspapers, each, ... 4 cts.

THE FOREGOING RATES APPLY TO ANY POST-OFFICE IN THE UNITED STATES:

N. B.—To make sure of the proper address on letters for Africa, (as Steamers touch only at certain points on the coast), it will be best to attach the proper amount of Stamps and enclose the letter in a separate Envelope to the Rev. W. H. Hare, Secretary and General Agent, 23 Bible House, New York.

HAITI AND LIBERIA.—(By Sailing Vessels.) Enclose Letters in *ten cent stamped envelopes*, (as required by U. S. Postal Laws,) addressed to final destination. Enclose this in a second envelope, prepaid at Domestic rates, directed to Rev. William H. Hare, Secretary and General Agent, 23 Bible House, New York.
Newspapers and Books free through the Mission Rooms.

Missionary Box Association.—Our Missionary Boxes are issued free of cost to destination, singly (by mail) or in larger quantities as required, packed in cartoons of ten each, (by Express.)

Returns are to made semi-annually, at Christmas and Easter. Remittances, *accompanied by a list showing number and contents of each box*, to be addressed to the Rev. W. H. Hare, Secretary and General Agent, 23 Bible House, New York, where the books of the Association are kept.

Upon return of the first contribution, a neat certificate of membership is forwarded; and upon receipt of subsequent remittances, a proper acknowledgment is returned for every box-holder.

SPIRIT OF MISSIONS.

FREEDMAN'S DEPARTMENT.

JUNE, 1872.

AN OPPORTUNITY NOT TO BE LOST.

[From the Courier-Journal, Louisville, Ky., April 14, 1872.]

REV. DR. NORTON, the Associate Rector of Christ Church, has been doing a most important and self-sacrificing work for two years past, in the way of educating, enlightening, and elevating the colored people, and extending among them the doctrines and teachings of the Episcopal Church. Two years ago he purchased a lot of ground on Madison street, near Tenth, paying therefor, out of his own private funds, the sum of nearly $3,000. A handsome little school-house was erected on the rear of the lot, and a school for colored children organized and supplied with furniture, books, fuel, and teachers. The entire expenses of the work, up to the present time, amounting in round numbers to $6,100, have been borne by Dr. Norton. The day-school contains 120 pupils, for whom Dr. Norton employs four teachers—one for music—and a still larger number of pupils attend the Sabbath-school. They are progressing rapidly in their studies, and upon the whole the enterprise is a success, and calculated to do an immense amount of good among the colored people. The work, however, is not yet complete, and Dr. Norton has now employed an architect to build a handsome church edifice on the front part of the lot. The plan of the building will be the same as that of Trinity Church, but the material will be more costly and durable. The house is to be of brick, covered with a metallic roof. This will involve an additional expenditure of perhaps $4,000. The erection of the building has been intrusted to the care of Mr. M. J. Paul, architect, who expects to complete it this season. The church is named the Mission of Our Merciful SAVIOUR for Colored People. Rev. J. H. Drummond is in charge. Dr. Norton has received no assistance from any source whatever. His work has been a labor of love among an ignorant class of people, and he deserves the highest meed of praise for his noble efforts to improve and Christianize these people. We pay Missionaries to go to the heathen afar off, but here is one who, of his own accord and at his own expense, cares for and teaches the ignorant in our midst—a self-sacrificing and earnest home Missionary, who stoops, like the good Samaritan, to pour oil into the wounded hearts that lie beside his daily path, remembering the hint in the words, "The poor ye have always with you," and looking only to the promise implied when the SAVIOUR said: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

The foregoing tribute to the Christian benevolence of the good Doctor, is coincident with a statement made by him in reference to this work to a prominent presbyter of this city, some months since, but not intended

for publication. We repeat substantially that statement as given to us by the worthy recipient. When he removed to Louisville, in the autumn of 1870, he found to his mortification and regret that our Church was doing absolutely nothing for the colored people. While these neglected beings were heartily sick of the isms in which they had been brought up, and while the Church of Rome was prepared to ensnare them within her toils, the Church which claims to be the pillar and ground of the truth, was leaving twenty thousand of these Freedmen in this great city to drift to their utter ruin. Although he found it a most unpopular undertaking, he felt it to be a duty, to accomplish what he could. With little or no sympathy from any quarter shown to him, and without the assistance of a single cent, he bought a valuable lot in the heart of their settlement, erected a fire-proof school-building, employed two teachers and a Missionary;—the outlay, up to the time mentioned, amounting to fully the sum specified—six thousand dollars.

In addition to this, he stated he was just contracting to build them a church during the present summer, to cost several thousand dollars more. The whole burden of this Mission falls on himself; and he has no wish to be relieved of it.

Indeed, to use his own words, "Intense Southerner as I always have been, having for fifteen months incurred the odium of being an abolitionist, I have learned how to glory in tribulation." The fruits of this outlay, have been large and encouraging. They have a thriving day-school of more than a hundred scholars; a Sunday-school even larger; public worship twice every Sunday, and Baptisms and Confirmations which will compare favorably with those of other similar Missions.

The object in this statement, said our informant, was to enlist the sympathies of the Commission in behalf of another portion of this wide field. The "Mission of our Merciful Saviour," successful as it may be, it was felt could be little more than the five loaves and two small fishes among the starving multitude.

In another portion of Louisville, known as "California," a mile and a half distant from this Mission, a second has been established, called the Mission of St. Cyprian. This new enterprise Dr. N. has placed in charge of Mr. Chas. H. Menzies, a Lay-reader and Catechist, who has been carrying it on with a zeal and self-sacrifice which show that the spirit of the great father whose honored name the Mission bears, has not wholly died out among men.

It is the desire of Dr. Norton to place this Mission of St. Cyprian on the list of those sustained by our Commission. It is but justice to him that we should add, that during the five months of the existence of this new Mission, all the expenses of it, with the exception of ten dollars, have been borne by him.

With the Mission of Our Merciful Saviour on his shoulders, and other Missions, for whose support he is individually responsible, it will be clearly seen how completely out of his power it will be to support the Mission of St. Cyprian indefinitely. The only chance for its continuance is therefore for the Commission to adopt it and sustain the Mission teacher there.

Mr. Menzies is disposed to conduct this Mission on the most economical scale, and will guarantee its successful operation for five hundred dollars a year; or one hundred and twenty-five dollars a quarter. Of course we do not consider this an extravagant estimate, when we remember that the Doctor's individual outlay for the support of the "Merciful Saviour," for a year, is fifteen hundred dollars.

"It has occurred to me," said the Doctor, "that possibly it would be

pleasant for some wealthy individual to adopt this Mission of St. Cyprian as his own. And by thus confining his contributions to a single point, he could more easily discover the good which his money was doing."

In these reports of the work in Louisville, which we have reason to believe are short of the actual facts, we desire to set before the Church an opportunity to do good rarely met with at our own doors—for, if allowed to pass in this instance, it may never occur to us of this generation again. Is it surprising that we are reluctant to pass by such opportunities?

Is it a cause for wonder that Committees and Secretaries are sometimes led to promise more than they are likely to receive in the way of benefactions? We have ever endeavored to exercise a proper caution in this respect, but here we are tempted to unusual responsibility in order to uphold a work which, but for us, must soon cease, or be only sustained by still greater individual sacrifice.

We cannot believe that our brethren of the clergy and laity will not come to our assistance in this small additional burden, borne for the sake of those for whom CHRIST died.

We do not like to appeal from the higher to the lower. But these people must either be elevated by the light of our common Christianity or lapse into heathenism. One of the fairest portions of this continent must either be redeemed from the ways of sin and darkness by the efforts of Christian men, or rendered a waste and desolation by ignorance and superstition. We shall do what we can, and we cannot believe that those to whose care GOD has committed the silver and the gold will fail to come forward in behalf of His holy cause. But, brethren, the time is short.

WILMINGTON, N. C.

MISS ADA M. BENEDICT.

My interest, is daily increasing in these children under my charge, and I have never regretted leaving home and friends to engage in this missionary work.

There are a number of schools for the colored people in this city, and every advantage seems to be offered them for a good thorough education. Many are unable to avail themselves of these advantages, and there are others that can only spend a small portion of their time in school. These irregular scholars are a great trial to their teachers; but we strive to do all in our power for them while they are with us.

I have offered rewards for punctuality and good behavior, to be given at the close of the term, and a general desire to win these prizes is manifest in the number of interested faces that throng into the school-room at the ringing of the bell, and the orderly manner in which the children conduct themselves.

There are some that have no regard for law or order; but we do not look for perfect deportment in a school of white children.

Arithmetic seems more difficult for these children to comprehend than any other branch of study. Their reasoning faculties appear to be in a comparatively dormant state, and it requires a great deal of patience to watch their slow development.

The musical talent of this race is everywhere manifest in their rendering of all kinds of music. It is a real pleasure to hear them sing GOD'S praise in the Sunday-school, and every Sunday I feel it is good for us to be here.

Although I acknowledge there are many privations and discouragements incident to a missionary life that a common school teacher never meets with, still we have the blessed promise, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The Sunday-school hymn I frequently sing with the children, has cheered me in many a weary hour with its encouraging words,

"O do not be discouraged, for Jesus is your friend;"

and I can truly say, that I am glad I'm in this army of Christian soldiers who are battling against ignorance and sin.

ACKNOWLEDGMENTS.

The Treasurer of Home Missions to Colored People acknowledges the receipt of the following sums from April 1st, 1872, to May 1st, 1872:

MASSACHUSETTS.		
Boston—Christ Ch	$11 00	
St. Matthew's	25 00	
Boston Highlands—St. Paul's	51 00	
Jamaica Plains—St. John's	50 00	137 00
RHODE ISLAND.		
Pawtucket—Trinity Ch	20 00	20 00
CONNECTICUT.		
Watertown—Christ Ch. S. S.	5 00	
Cheshire—St. Peter's	4 00	
Milford—St. Peter's	15 75	
Southport—Trinity	100 00	124 75
NEW YORK.		
Rye—Christ Ch	52 16	
New Rochelle—Trinity Ch	5 00	
Yonkers—St. Paul's Ch	5 00	
New York—Rev. M. H. Wellman	2 50	
St. Mark's Ch	92 35	
Trinity Chapel, add'l	7 00	
St. Michael's Ch	10 00	
St. Timothy's Ch	11 00	185 01
CENTRAL NEW YORK.		
Auburn—St. John's Ch	4 98	4 98
DIOCESE OF ALBANY.		
Hogansburg—Mission	1 40	
Albany—St. Paul's	10 00	
Cooperstown—Christ Ch	10 00	
Troy—Ch. of the Ascension, a thank-offering from a member	10 00	31 40
LONG ISLAND.		
Hempstead—St. George's Ch., thro' the Rector	100 00	
Brooklyn—Ch. of the Messiah, Easter offering of Bible Class	10 82	
St. Peter's Ch., Rev. Dr. B	10 00	120 82
WESTERN NEW YORK.		
Rochester—Christ Ch	18 03	18 03
NEW JERSEY.		
Englewood—St. Paul's	32 70	
Perth Amboy—St. Peter's	9 60	
Orange—Miss C. S. H	30 00	72 30
PENNSYLVANIA.		
Honesdale—Grace Ch., Easter offering of Mrs. F. M. C	25 00	
Philadelphia—Ch. of the Redeemer, Seaman's Miss.	$5 00	
Rev. Jas. Saul, of which for gen. purposes	200 00	
for ch. building at Wilmington, N. C	25 00	
for Miss M. J. Hicks	25 00	
Norristown—St. John's Ch	29 05	
Pottstown—Christ Ch	15 00	324 05
DIOCESE OF PITTSBURGH.		
Townville—Calvary Ch	2 00	
Kittanning—St. Paul's	1 00	3 00
MARYLAND.		
Baltimore—Grace Ch., special, for St. Philip's Colored Ch.	101 80	101 80
OHIO.		
Cincinnati—(Clifton) Calvary Ch.	100 00	
Massillon—Trinity Ch	12 50	112 50
MICHIGAN.		
Flint—St. Paul's	7 64	
Hillsdale—St. Peter's	3 43	
Ypsilanti—St. Luke's	24 75	35 82
ILLINOIS.		
Waverly—S. G. M. A	10 00	10 00
WISCONSIN.		
Green Bay—Miss E. S. Whitney, for Aiken, S. C	10 00	
Delaware—Christ Ch	10 00	20 00
SOUTH CAROLINA.		
Union—Ch. of the Nativity	10 00	10 00
MINNESOTA.		
Minneapolis—Gethsemane Ch	7 00	
Faribault—Missionary Echo	0 25	7 25
CENTRAL PENNSYLVANIA.		
Towanda—O. B. D	3 00	3 00
OREGON.		
Salem—St. Paul's Ch	2 00	2 00
MISCELLANEOUS.		
Anglo-Saxon	10 00	
Jas. S. Aspinwall	5 00	15 00
		$1,338 71
Amount previously acknowledged		9,388 90
Total		$10,727 61

SPIRIT OF MISSIONS.

WOMAN'S WORK.

OUR INDIAN WORK.

DURING the Lenten season, many encouraging accounts were received of boxes filled for our Domestic Missionaries, of scholarships pledged for China and for Africa, and of much work done for the Indians. A special interest was taken in Mrs. Stanforth and the Poncas, and a large number of barrels and boxes, containing all kinds of clothing, food for the sick, the side-saddle and a bell for the school, were received in response to the appeal for assistance made through THE SPIRIT OF MISSIONS; and also, as the gift of one lady, a very nice stone font for the chapel. When Lent is over, however, we are all too apt to think that our work is over too. We pack our last Missionary box with a sigh of relief, glad in our very hearts, if we do not say it with our lips, of a six months' respite from sewing societies, and a six months' release from our very wearing labors in behalf of the poor and needy. We hope that none of our readers are greatly exhausted by their winter's work. We hope that some of them may even feel inclined to continue it through the long, bright summer, and may enjoy the season none the less because of the recollection that "ye have the poor *always* with you."

When the following letters have been read, we think there will be but a single difficulty—every society in the country will want to work for the Ponca Indians. Now there is just one thing to be considered, and one danger to be avoided: if all choose the same object, what is to become of those in which no one takes an interest?

We hope that Mrs. Stanforth's necessities may be relieved as speedily as possible; and first of all we long to know that the requisite sum is pledged for the support of the ladies who are ready to go to her assistance. The clothing for the three children, Lucy, Mac and Angelique, will be made and forwarded directly by some parish in New York or Brooklyn, and other societies can at once send provisions for the sick, or begin work on clothing for the tribe, according to the directions given in the first letter. These directions are so very simple and practical that we are glad to recommend

them to the study of all who are interested in any one of the different Indian Missions. Let all individuals and societies be guided by them, and then their labor will not be thrown away, and their gifts will prove really valuable.

Pack securely in barrels, and send *by fast freight, not express*, to either of the four addresses given below, or, if from New England or the Middle States, to 22 Bible House, as packages can be forwarded from this office at a saving of one-half the expense to the sender. The readers of THE SPIRIT OF MISSIONS, and the old friends of the Indian work, will hardly need more information than they have already had, to interest them in our other faithful Missionaries, with whose names they have been so long familiar, and whose earnest, self-sacrificing labors have won them honor and sympathy throughout the Church.

Rev. S. D. Hinman, Santee Agency, Nebraska, care of J. H. Charles, Esq., Sioux City, Iowa.

Rev. J. O. Dorsey, Ponca Agency, Dacota, care of J. H. Charles, Esq., Sioux City, Iowa. (Same address for Mrs. Stanforth.)

Rev. J. W. Cook, Yankton Agency, Dacota, care of J. H. Charles, Esq., Sioux City, Iowa.

Rev. J. J. Enmegahbowh, White Earth Reservation, Minnesota, care of Fletcher, Bly & Co., Oak Lake City, Minnesota.

The freight on goods sent to either of the above cannot be prepaid, and may be remitted in the form of a money-order, at the rate of $4.50 per cwt.

PONCA AGENCY, DACOTA, *April 21st*, 1872.

Mr. Kemble,

DEAR SIR: I am quite sick, but will enclose the measures of my orphans, and try to tell of the kind of clothes I would like for them. There have been several dresses sent for Lucy and Angelique, but only two could be made over to fit, and those are so very narrow that I will give them away just as soon as more come that they can wear. I should like Lucy's dresses made *plain skirt*, with *five widths* of calico—nothing but calico suits for their wear—and *no ruffles*, as I have the ironing to do. If the ladies will trim the sleeves with a little braid or bordering, it will please Lucy very much, Angelique can wear Gabrielle dresses, *no ruffles*. They both have sufficient underclothing to last until next winter. They want about six calicoes a piece, four pairs of heavy unbleached stockings for each, two pairs of shoes for each, and a straw hat with a broad brim, and a sun-bonnet.

I keep these little girls very nice and neat. They sleep in my room, eat at our table, and are to be trained and educated for teachers, therefore I am particular about their appearance. I would like their calicoes very neat. When they go for their afternoon walk, taking their dolls with them, you would never think that four months back they were heathen, living in filth and covered with itch. If GOD spares my life and the lives of Lucy, Mac and Angelique, I want to bring these three little ones to the next General Convention, when I expect to go East. Mac is a restless one, and requires con-

siderable clothing to keep him clean. Six neat print shirts, four pairs of heavy unbleached stockings, four pairs of linen pants, and four jackets will, I think, last all summer. Mac is very hard on his clothing. He wants a pair of shoes—soft ones, as his feet are very tender. I hope I will not spoil Mac, but he is so handsome, intelligent and affectionate that I love him very dearly.

This clothing for the orphans is of better quality than I want for the tribe, therefore it is best not to send any more than is wanted. After this is provided, let societies or individuals make men's unbleached shirts, one yard in length, long sleeves and large in the neck, and unbleached canton flannel drawers. For women, unbleached chemises, *high-necked;* canton flannel or gray flannel skirts; canton flannel under-bodies, and calico sacques and skirts—*sacques not too long*. The women are tall, but will not wear a long josey or sacque. For girls of any and every size, calico dresses made with Garibaldi waists, lined; unbleached chemises, *high-necked;* and canton flannel or gray flannel skirts. *No drawers for women or girls.* It is useless to send me old, fashionably-made dresses. I cannot give them to the Indians until I rip them, and that gives me so much work Persons really wishing to help can do so by the list I send. Ask them, please, not to send to me for directions. I would like a letter telling me when a box or barrel is coming, and, in every case, a list of articles sent, and by whom sent. We keep a book of every contribution in money, clothing, or provisions. We wish to know at the end of the year exactly what has been received and what given out. Every letter written by me is at the cost of a duty neglected, therefore I ask that all will send by this list. For our sick, packages of tea, sugar, fruit, crackers and rice will be a great help. Shoes, stockings, hats, and suits of gentlemen's and boys' cast-off clothing, *well mended*, will be of much use. Many articles of heavy winter clothing come. These I now pack away for next winter. If possible, keep persons from writing to me for directions till I have help. I am broken down from over-exertion and this constant anxiety about our chapel and house, and the sick and starving. I am quite sick; have two gathered fingers, and have only been able to write by making my hand fly over the paper.

Truly your friend in CHRIST,

MARIA S. STANFORTH.

PONCA AGENCY, D. T., *April, 1872.*

MY DEAR MR. WELSH:—You refer to the interest excited by the narratives of our doings here. I cannot see what there is in these extracts from a very uninteresting diary to excite interest in any one. If these little extracts from hurriedly written letters interest persons far off in the East, there can be no wonder that my interest in these Poncas is day by day growing stronger and stronger, here, where so many things are occurring to arouse my whole soul to the importance of this work. I see this heathen people who have been for years, nay, all their lives, living in ignorance, sin and utter darkness, dying off daily, passing away, whither, GOD only knows. Do you not know that my sick must be in a wretched condition when I cannot help saying, thank GOD, as they come in and tell me that another of these suffering heathen is gone. I do all I can with our *limited* means to relieve this suffering, but unless food is furnished us, and more workers come to help, we cannot accomplish more than at present we are doing.

God's Holy Spirit is moving among this people; in my letter to the Rev. Dr. Dyer, I told of Big Bull arising before a room crowded with Indians, and asking that he might be baptized. There are a number of others desiring Baptism, but all ask to wait till the chapel is built. They wish the chapel to be finished this summer, for they do not want to be baptized in the school-room, because they do not regard it as a sacred place.

Yesterday, as I was visiting in the lower village, I found the little three months' old son of Tim Potter very ill, and near dying, as I thought. Seeing the deep distress of the father and mother over this, their only child (going away into utter darkness), I tried, through the interpreter, who was present, to comfort them by telling of God as a loving father. I tried to make these heathen understand how the blessed Saviour loved little children when He was on earth, and how He has gone to prepare a home above, where all sickness and suffering cease. This young man and his squaw listened with intense interest to every word, and so did the two grandmothers, and Poor Wolf, the grandfather. The tears gathered in the father's eyes, and I asked him if he would not like to bring his little boy to Jesus, and in Baptism to lay him in the Blessed Saviour's arms, and trust his child with Jesus? Tim answered, Yes. I then asked if my son (their Missionary) should come to baptize the child? All answered, Yes. I hurried home and found Owen still in his men's school, and as soon as the school was out, we started with the three orphans—Lucy, Mac and Angelique.

I never before witnessed such an impressive Baptism as this in that little log-house. Tim held the little one on a pillow, the mother sat at his feet on a buffalo skin, Poor Wolf and his squaw were on one side, and the old widowed mother of Tim on the other. My orphans were deeply interested in this the first Baptism they ever witnessed. My son read from the Prayer-book in English, and then repeated in Ponca, so that all understood. After the Service, Owen talked with them in Ponca, and tried to make them understand how happy their child would be in heaven, and what they must become if they wished to be ever with it again. This was our first Baptism.

Two Sundays ago I was trying to explain to my orphans a picture of the Baptism of the Saviour. Lucy and Mac asked many questions. When I strove to make them understand that little children were brought into Christ's Church in Baptism, they both asked at once, "Sister Marie, *we* come?" They have asked several times since for a talk about "God's Son having Baptism," and always ask if they cannot be baptized. They will be baptized very soon.

I thank God that He has moved the hearts of some of the Christian women of our Church to help clothe these naked ones. Letters come to me from different sections, offering to aid in clothing the Poncas, and if this work is properly systematized, I believe the whole tribe can be made comfortable before next Christmas. I am anxiously expecting to hear from you, by every mail, that a lady helper is coming, for I have suddenly broken down, being tired all the time. Anxiety of mind has, no doubt, a great deal to do with it, for I feel at times as if I should go mad at the destitution and suffering around me. This afternoon a young woman, about twenty years of age, came into the kitchen and asked for me. I found the poor emaciated creature exhausted by walking to our house. She has scrofula so badly that from her ears to her waist is one crust. She had on three pieces of clothing—all she owns. These had been worn so long that I came near fainting as I examined her. I was so exhausted from previous over-exertion, that, after giving her some bread and meat, I was compelled to send her home,

telling her to come in the morning, and I would give her a bath and clean clothing. Although it was three o'clock when she was here, she had not yet tasted any food. It distressed me to send this poor woman home in such a condition, but worn and weary as I was, it was impossible for me to do more. Just after she left, another woman ran in for me to hurry to her husband in the lower village, as he had cut his foot badly. As it was out of my power to go, it was fortunate that Sister Anna came from the Santee Reservation to make me a visit of a few days. She went to this man and dressed his foot, reporting that it was very badly cut with an axe. On Saturday, Uhambi came to me to attend to his foot, as he had run a beef bone through his moccasin up into his foot. It was a dreadful wound, so torn that I had to cut away some of the flesh that hung from the wound, and then, after washing it well with carbolic soap, I drew the wound together and kept it in that condition with straps of adhesive plaster.

What do you think of my turning dentist? These Poncas appear to think that I can do everything, for in the past week I have had three calls for medicine for *dead* babies. I told them that I could not do anything for dead people. A woman brought her son, of about ten years old, to me to draw a tooth that grew like a tusk out of his upper gum. She begged so hard, that after seeing how the lip was being cut by the sharp tooth, I said I would try, if she could hold the boy. Four persons held him tight, whilst I lanced on both sides of the tooth; but then my courage gave way for a little while. Soon I was strengthened to try; and as I got the tooth out, the poor woman went away delighted. The next day a man came, asking me to take out seven teeth; but this was too much for me. Another man insisted that I should draw his tooth; but I told him that the washing and other house-work had exhausted me, and I could not do it. Mr. Abbott, the carpenter, happened to be present, and offered to help. I lanced round the tooth, then showed Mr. Abbott how to place the forceps, and soon the tooth was out. I mention these little incidents to show how the work grows, and the Indians come or send to me in all their troubles. I am glad of it, as it shows the growing confidence of this people.

I have had three patients staying in the house with me since Thursday, two girls of about fifteen and a young woman. The woman and one girl have gone home, the other girl will have to stay sometime, as she is an orphan and has no one to attend to her. She requires much attention, as she has scrofula badly, and is only a poor half-witted creature. When her aunt brought her to our house, she had to force the girl in, and then compel her to let me look at her neck. I found the poor girl covered with itch, and in a filthy condition; therefore I soon had water heated for a bath, and got a suit of clothes out of the Grace Church box. I told her aunt that she must bathe her, as I could do nothing till she had been washed with carbolic soap. I pitied the girl when I saw how rough the aunt was with her, and, by a desperate effort, overcame my dread of touching the girl, and offered to bathe her. It was a cross to me, but, before I got through with the washing, I was well repaid by the gratitude and confidence of this poor neglected orphan. As I put the clean clothing on her, she looked up at me with tears in her eyes and said, "Shan, shan, shan" (Stay, stay, stay). I told her she could stay if she would have her hair cut and well combed. I next performed this operation, and, from the result, I think that it must have been the first time a small-tooth comb ever passed through her hair.

I have had at least thirty patients to-day, and you do not know the many steps I have to take to attend to these different cases. I must have a room to

keep my medicines, clothing, and nourishment in, and where these people can be received and attended to. I have often to go up and down our steep stairs five or six times for one patient, and this, with all my other duties, I am afraid is injuring me. My son insists that I must lay down some of my work, but how can I? The hope of hearing by every mail that help is coming keeps me up. I would like to conduct the Mission House and the surrounding work systematically, but we cannot fall into regular hours without some one to take charge of the kitchen and to do housework, and then have an intelligent woman helper and a man to teach in the school.

The care of the orphans I have, and those that I must take; preparing and giving out medicine, nourishment and clothing; tending the sick; seeing the Indian visitors, who must all be treated kindly; conducting schools, morning and afternoon; teaching industrial pursuits; acquiring the language and reducing it to writing; in addition to Sunday Services, will give full occupation for my son, myself, and a lady and gentleman teacher.

Yours sincerely,

MARIA S. STANFORTH.

To Mr. William Welsh.

Four ladies have offered to give gratuitous service in Indian Missions, but to clothe and provide for each in these expensive regions costs about $500 a year. Who will help by liberal offerings to illustrate Christianity, by sending living epistles that the Indian can read and understand? Shall we hold back when the Indian is ready, and we know that it is Christianity or extinction? W. W.

HELP, LORD!

MY LORD, I dare not say,
"Help *me!*" No work my inert soul is doing;
Thine aid I dare not pray,
My heart no great and noble aim pursuing;
Nor say, "LORD, work with me!"
While my hands idle be.

Yet, LORD, work in me! Wake
My drowsy spirit from its guilty sleeping;
Let me Thy hand-plow take,
Where worthier souls may follow sowing, reaping;
The will to work I ask,
E'en in the lowest task.

MARY E. ATKINSON.

PAROCHIAL MISSIONARY SOCIETIES.

We are glad to have the pleasure, this month, of beginning to answer—in a way which we think will particularly interest our readers—the various requests that have been received for directions for the formation and working of Parochial Missionary Societies. It is one thing to theorize upon the subject, and quite another thing to be able to say, "Here is a plan which has proved successful in one parish; perhaps it may give you some ideas that will be useful in your own." We hope that other Parochial Secretaries will send us copies of constitutions, reports of Missionary meetings, or any information or suggestions, drawn from their own experience, which they think may prove helpful to others. It will be pleasant to compare the various modes of working; and the comparison may lead to the formation of many new Societies, or to the reorganization of old Societies for more extended and effective labor than they have hitherto felt able to undertake.

W———, *April, 1872.*

My dear Miss Emery: As we have completed the first year of our Missionary work as a Woman's Association, we are glad to tell you that the experiment has proved entirely successful, and the result has greatly encouraged us.

This is not a large parish, and is in a country town; and the amount contributed for Missions during the year was $936.65. This does not include any Sunday-school collections, nor the work of our Children's Society. The scheme of management has been simple. The Mite Chests issued by the Foreign Board: monthly collections from them for specified objects, previously announced, both Domestic and Foreign: and monthly officers' meetings. We have been ably led by our Rector and our President. The Rector has never withdrawn from us because it was "Woman's Work," but has been present at our meetings, with ready counsel, earnest zeal, and an ever-helping hand. He gives us a public Missionary meeting on the first Sunday afternoon of each month, illustrating, by pictures, maps, diagrams, or his own admirable crayon drawings on the blackboard, each branch of the subject in turn; showing us the fields, white to the harvest; describing the sacrifices, the sufferings, and also the joys and the rewards of those laborers whom the Lord hath sent forth into His harvest; and teaching us the privilege, even more than the duty, of sustaining them by every means in our power. It is the *Missionary spirit* he especially strives to awaken in us; anxious that each one, from the oldest to the youngest, the richest to the poorest, should have the heart stirred to sympathy, and the spirit moved to utter the "effectual, fervent prayer" which "availeth much;" confident, as he says, that, if we will give our love and our prayers, the offering of our substance is very sure to follow.

Our weekly Sewing Society, for the preparation of our Missionary Box, was one of the pleasant features of the winter's work. The careful anticipating and providing for the wants of a family, strangers to us, and yet our own; the setting of dainty stitches into little garments to relieve a mother's wearied fingers, were truly labors of love; and in hearing of the safe arrival of the

box, we are told that "that which we sent forth with prayer was received with thanksgiving."

Our Junior Society, which has consisted of a few little girls, under the direction of two or three ladies, is now ready with its offering of clothing for two Indian children of the Yankton tribe, one of whom has been named for our Rector's wife.

On the 10th of the present month, we held a delightful Anniversary meeting, occupying the entire day. In the morning, Service in the church, and a most eloquent sermon from our Foreign Secretary. Then dinner, at the Rectory, for our clerical visitors, of whom we had ten. At 3 P.M., at the lecture room, addresses of fifteen minutes each, interspersed with singing, and continuing till half-past five. Then, at the request of the Rector, the Missionary meeting resolved itself into a tea-party; and, for a couple of hours, the buzz of conversation, and all the social clatter of a congregation taking tea, filled the room and varied the proceedings. After that, the speaking was resumed for an hour or so, and the children sang a hymn.

The themes of the addresses are so suggestive in themselves that I send them to you:

"The Geography of Missions abroad."

"Our Marching Orders; or, The Duty of the Church in relation to Missions."

"The Ideal of a Missionary."

"The Mountains in the way, and the Lions in the path."

"The adaptation of Woman to Missionary work."

"From the Centre to the Circumference; or, All around the World."

"Sacred Song: its Missionary value and influence."

"The Bible, the Warrant and Pledge of Missions."

"The Sunday-school, the Cradle of Missions."

"The Motive Power of Prayer, as applied to Missions."

"Little at first, and Great at last; or, How the Acorn became an Oak."

"Money: What it can do, and how to get it."

"The reciprocal Power of Missions; or, The highest Self-Interest."

"The Great Paymaster; or, The Work and its Wages."

"Faith; or, Fact *versus* Fiction."

"Harvest-Home; or, The End of Missions."

We made the Foreign Secretary work hard, assigning him one subject after another, on all of which he spoke bravely and effectively for his eight hundred millions of constituents. And all the other gentlemen spoke well, giving us earnest words from fervent hearts, and rousing us to feel the blessedness of the MASTER'S service, and the utter need of those who know Him not.

Don't you think we had a pleasant day?

I have failed to tell you how smoothly everything went on, how bright were the speeches, and how unflagging the interest. We trust that the memory may remain with us, and encourage us to a greater devotedness and a more active faith.

I wish you had been here; and we hope that on our next Anniversary we may have the pleasure of your presence and assistance.

Very truly and sincerely yours,

———